The Lutheran Outlook

The Scandal of the Church
By Rubert A. Hull

The Fifth Gospel
By Benjamin Lotz

Meat from the Eater
By Bernhard Christensen

Children in Wartime
By George C. Bubolz

Vol. VIII December, 1943 No. 12

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Pointed Paragraphs

EXTRAVAGANT MERRYMAKING

THE LIGHTS are on in the United States. There is no gloom in spite of the fact that young men are being killed and maimed in defense of our nation. The theaters, night clubs, and sports events are having capacity business of merrymakers. The nation is experiencing an economic boom which has intoxicated the people and desensitized them to the tragedy of our times.

Mr. Gene Sarazen, the internationally famous golf champion, a man nearing his forty-second birthday, spoke sober words recently concerning the merrymaking throngs in our country. He has visited hospitals which are filled with lads brought back battered in body and soul from the horrible spots far distant from the cheery, secure arenas of merriment and morale building. Mr. Sarazen maintains that these boys who are practically hidden away are the morale reducers to which the nation should be paying some attention; first, out of mere fairness and decency, and second, because these lads are reminders that the nation previously made a serious mistake of not being awake to the dangers that threatened us. He admits that it is necessary to get some entertainment as a balance for extraordinary effort and worry. But to let that essential be misused to excuse extravagant merrymaking of people who should be conscious of the seriousness of our times is like making merry when our house is on fire. The contrast between the situation of the young men overseas and on the seas, and the record crowds of spenders currently enjoying a spree of jollity, Mr. Sarazen says, is something that threatens dire danger to this country.

I learned from William Booth that the greatness of a man's power is his measure of surrender.

—J. Wilbur Chapman.

PRAYING THE CHILDREN IN

When John Scudder, a young, promising physician in New York, visited one of his patients he picked up a tract on the table and read it. The result was that he and his wife went to India as missionaries. Their nine children (seven sons and two daughters) all became missionaries in that land so that by this time the Scudders have given 600 years of continuous missionary service for India.

When Dr. Scudder was asked as to the actuating motive of all this, he said, "The only explanation I can give is that the children were literally prayed into the Kingdom by their mother. She was accustomed to spend the birthday of each child in all-day prayer for him, and God answered her prayers." In these days of increasing juvenile delinquency, may God give us mothers who will pray their children in.

Selected.

UNRATIONED

Rations of meat, rations of cheese,
Rations of bacon and ham;
Rations of margarine, rations of milk,
Rations of sugar and jam;
Rations of fruit, rations of lard,
Rations of butter and tea;
Rations of clothes, rations of boots—
Come and go shopping with me!

Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed peace, unrationed power,
Unrationed pardon and love;
Unrationed faith, unrationed grace,
Free from our Father above.

—From an English Magazine.

THE OLD WHISTLER

I met a neighbor on the street the other day, jauntily swinging his cane, and whistling like a boy. He is a retired clergyman, in his nineties, and as we paused to chat, I remarked upon his liveliness.

"Why shouldn't I whistle and be glad that I'm alive? My spirit is good, and I have a family of fifty-four children, grandchildren and great-grandchildren."

Fifty-four descendants of a godly ancestor! I would have understood had my venerable friend chosen to dance a jig or shout "Hallelujah." He is a successful man, beyond most eminent money-bags. To succeeding generations, he has contributed life, and life on a high plane. For I am sure that all of the fifty-four are proud of their virile, singing-hearted ancestor.

After all, everybody's first business in life is to pass on the torch, and to see that it is burning brightly. A successful Christian home is about the best gift that anybody can make to the future.

—Wm. T. Ellis.

I read my Bible every day and I recommend to you, gentlemen, to do the same. One of my favorite texts is I Cor. 14:8: "For if the trumpet shall give forth an uncertain sound, who shall prepare himself for the battle?"

—General Sir Bernard Montgomery.

KAGAWA IS ACTIVE

Americans who have been wonder ing what has become of Toyohiko Kag awa, Japan's outstanding Christia leader, under the strain of war, will b interested in this report made publi by the National Christian Council c India. "Two thousand people attende evangelistic meetings conducted b Kagawa in Kyoto to celebrate the foun dation of the Church of Japan. Mani new decisions for Christ were mad Kagawa is now conducting a series c missions known as 'Catacomb Evange ism.' There is no public advertisemen Admission is by ticket sold throug church groups. There is no lack of de mand for tickets."

—Religious Telescope.

BREWERS STILL IN HIGH FAVO

A recent Government order pro vides that fifteen per cent of all bee brewed in the United States shall be re served for the armed forces of th nation. The farmers are at their wit end to find grain to feed poultry an fatten swine. California poultrymen know that feed for their flocks has gon up enormously. The brewers are a lowed all they want, to implant th habit of beer drinking in the million of young men and women who ar obliged to enter the Army and Nav Never has a government in moder times showed itself so subservient to private interest and never has a vil private interest ever lorded it over great nation.

—S. S. Times.

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EDITORIAL

CRUSHING THE MILITARY POWER of Japan, which for half a century has menaced the peace of the world, was the stern objective set forth at the historic five-day meeting of President Roosevelt, Prime Minister Churchill, and President Chiang Kai-shek in Egypt from November 22 through 26. Held on the eve of a second conference—that of Teheran between the Anglo-American leaders and Premier Stalin of Russia—the Cairo meeting was looked upon as a tentative bid to the Soviets to join eventually in the all-out war against Japan, since it agreed to strip from Japan all of its conquests since 1895. These include the southern half of the Island of Sakhalin and the warm water ports of Port Arthur and Dairen in Manchuria, all of which the Japanese gained from the Russians following their victory in 1904.

Allies to Destroy Japanese Empire

Specifically, the three Allied leaders at Cairo agreed:

1. *To compel the Japanese to give up all Pacific Islands seized since the first World War in 1914.*

2. *To restore to China the lost lands of Manchuria, Formosa, and the Pescadores.*

3. *To expel Japan from all other territories she has taken by violence and greed.*

4. *To guarantee the future independence of Korea.*

If these grimly determined pledges are eventually carried out, it will mean that Japan will be reduced from one of the most powerful empires in the world to a second or third-rate power. It also will mean the end of Japanese domination in the Orient, including the western half of the Pacific Ocean.

At the present time the Japanese rule over territories totaling some 3,000,000 square miles, in which they control the lives and destinies of approximately 500,000,000 people, or about one-third of the total population of the world. If deprived of all her conquests since 1895, Japan will be forced back into her ancient islands, embracing an area of little more than 148,000 square miles, poor in resources, where some 75,000,000 people at the present time are seeking to gain a livelihood.

THE RISE OF JAPAN from an isolated feudal kingdom to a mighty world power is one of the most remarkable phenomena of modern history. Ironically enough, two of the great powers which now have agreed to divest Japan of her empire, namely the United States and Great Britain, have contributed, unwittingly or deliberately, in launching her on her program of ruthless conquest. It began with Commodore Perry's visit to Uraga harbor, Japan, with four American warships, in July 1853. Up to that time the Japanese had refused to permit foreign ships to put into Japanese ports except to receive provisions and fuel. Commodore Perry demanded a treaty of peace and friendship, and, when he returned the following February with a fleet of ten vessels, the Japanese were so completely overawed by this display of power that they hastened to grant his request. Certain Japanese ports were opened to American trade and soon afterwards the British and French obtained similar concessions.

By tradition a warlike people, the rapid expansion of Japan as a commercial nation was accompanied by a simultaneous rise in military power. The territorial expansion of the nation began in 1895 when a controversy with China over Korea resulted in war between the two

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nations. The Japanese quickly vanquished the Chinese and not only compelled the latter to pay an indemnity of 200,000,000 taels but also to cede to Japan the large island of Formosa and the smaller Pescadores, as well as the southern part of Manchuria. Intervention on the part of Russia, Germany, and France, however, prevented the Japanese from occupying any part of the ceded territory on the mainland. Nevertheless, Japan gained a free hand in Korea.

It was the Anglo-Japanese treaty of 1892 that strengthened the position of Japan in the Orient and paved the way for further aggression and aggrandizement. This treaty recognized "the special interests of Great Britain in China, and of Japan both in China and in a peculiar degree, politically as well as commercially and industrially, in Korea, and the rights of both parties to take such measures as may be indispensable to safeguard those interests either against the aggressive action of any other Power or in the case of disturbances in either country." By that treaty the two contracting parties also agreed that in the event of either party becoming involved in war with a third Power, the other party was to remain neutral unless "any other Power or Powers should join in hostilities against that ally, when the other high contracting party will come to its assistance and will conduct the war in common and make peace in mutual agreement with it."

How greatly Japan was emboldened by this alliance with Great Britain became apparent within two years. On Feb. 6, 1904, diplomatic negotiations between Japan and Russia over their rival efforts to establish hegemony in Manchuria and Korea reached a state of impasse, and, without a declaration of war, the Japanese launched an attack on the Russian fleet in Port Arthur. In the bloody war that followed, the Russians were completely defeated. As a result, they were compelled not only to give up the southern half of the Island of Sakhalin, which they had taken from Japan in 1875, but also to surrender to Japan all rights in the Liaotung Peninsula, including the Manchurian railway, which had its terminus at Port Arthur. Still more important, Russia was forced to recognize Japan's "paramount political, military, and economic interests" in Korea.

Even before peace between Japan and Russia had been concluded, a stronger treaty of alliance was negotiated with Great Britain. This treaty not only ignored the question of the independence and integrity of Korea, but by its terms the two nations promised to come to the military aid of each other in the event either Japan or Great Britain should become involved in war "in defence of its territorial rights or special interests" in India or Eastern Asia. Thus Japan's position in the Orient was further consolidated and the way prepared for future aggressions on the Asiatic mainland. In 1910 Japan formally annexed Korea into her empire.

THE OUTBREAK of the first World War afforded Japan her next opportunity for expansion, and she lost no time in seizing all of the island possessions of Germany in the Pacific north of the equator. These included the Marshall, Caroline, and Mariannas groups, all of which were assigned as mandates to Japan by the Treaty of Versailles. It was in these islands, spread over the western Pacific for more than 2,500 miles, that Japan constructed Truk and other powerful naval and air bases which became the springboard for the attack on Pearl Harbor.

The next aggressive move occurred in 1931 when Japan invaded Manchuria. Within two years she had made her conquest of this territory complete with the organization of the puppet state of Manchukuo. Not satisfied with this, however, the Japanese continued to exert pressure on China, cutting off border provinces and forcing the naming of officials acceptable to them. This finally led to the present Sino-Japanese war which broke out on July 7, 1937. During the three following years Japan seized nearly all the coastal region of China and spread out over the richest lands in the interior, forcing the Chinese government to retire far to the westward, where a new capital was established at Chungking.

In 1940 the Nipponese invaded French Indo-China, which colony had been left helpless by the fall of France, and in the following year the Vichy government announced that Japan had been made "protector" of this vast territory.

Then came the attack on Pearl Harbor, and within a few months the Japanese had engulfed Malaya, Burma, the Dutch East Indies, the Melanesian Islands, the Philippines, and were actually knocking at the door of Australia before MacArthur's men were able to stem the relentless march southward.

NOW IT HAS BEEN DECREED by three of the Allied nations, with probably the tacit assent of Russia, not only that this tremendous empire shall be broken up, but that the Japanese nation shall be reduced to impotency. That the task will be a long and bloody undertaking is conceded by all who have any knowledge of how strongly the Japanese have intrenched themselves in the western Pacific. The tremendous losses sustained by the American marines in the 76-hour battle of Tarawa Island in the Gilbert group, as well as the slow and costly progress in the Solomons and New Guinea, are an ominous indication of how desperate will be the struggle which seems only to be in its initial stages.

Even before the ink of the Cairo agreement was dry Secretary of War Stimson was telling newspaper correspondents that it would take at least two years after Germany has been defeated before Japan can be crushed, and Prime Minister John Curtin of Australia, after a conference with General MacArthur, was speaking of "prolonged operations." "There is no short cut to victory," Mr. Curtin told the Australian people, and he added that "final victory in the Pacific must largely wait

rents in Europe." It is clear, therefore, that the world us far has witnessed only the opening phase of what ay become one of the most titanic struggles in the orld's history. It may indeed prove to be the long-ex-cted test of strength betwen the East and the West, e Orient and the Occident. The most encouraging ele-ent in the whole situation thus far lies in the fact that ne of the great Oriental nations—China—is one of the ctims of Japanese aggression and finds herself arrayed n the side of the western powers who are seeking to em the onward march of the Japanese Empire.

If, however, the Japanese should eventually succeed their ambition of winning the support of both China nd India for their avowed program of "Asia for the siatics," it is doubtful if the Cairo agreement forecasts ne "twilight of Japan." Instead, it could easily mean the twilight of the West."

Teheran Conference Holds Out Hope to Germany?

HARD ON THE HEELS of the historic conference at Cairo, between President Roosevelt, Prime Minister Churchill, and President Chiang Kai-shek of China, came he announcement of the even more important meeting etween the two Anglo-American leaders and Premier talin of Russia at Teheran, capital of Iran, the ancient 'ersia.

Unlike the Cairo declaration, however, which an-ounced the doom of Japan's far-flung empire, the agree-nent reached at Teheran confined itself to the announce-nent of concerted plans for "the destruction of the Ger-nan forces" on land and sea and in the air, remaining ilent on the subject of dismemberment of Germany. It lso declared adherence on the part of the Allies to the deal of the establishment of international peace, security nd prosperity after the war "in accordance with the rinciples of the Atlantic Charter."

Mention of the Atlantic Charter is significant, since it eems to hold out once more to the German people the romise that, once the Nazi power has been broken, no nerous terms will be inflicted on the defeated nation as vas done by the Treaty of Versailles at the close of the irst World War. Such generous treatment was specifi-ally guaranteed by the Atlantic Charter, which not only romised that there would be no territorial changes that lo not accord with the "freely expressed wishes of the people concerned," but also laid down the principles of 'freedom of the seas for all nations" and better distribu-tion of raw materials and trade to all states, "great or small, victor or vanquished." Added force to these avowed purposes was given by the Teheran agreement, one paragraph of which reads:

We shall seek the cooperation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated as are our own peoples, to the elimination of tyranny and slavery, oppression and tolerance. We will welcome them as they may choose to come into a world family of democratic nations.

This was viewed in some quarters as a direct bid to the people of Germany to throw off the Nazi yoke and to join "a world family of democratic nations."

The Teheran declaration will undoubtedly bring a measure of reassurance to many who saw in the Moscow agreement promulgated by Hull, Eden, and Molotov not only the eventual mutilation of Germany but also a threat to the sovereignty of Finland, Poland, and the Baltic states. However, all true lovers of peace would welcome further assurances that the tragic mistakes of Versailles will not be repeated. Such assurances would represent statesmanship of the highest order. Not only would it rob the Nazi leaders of their most effective weapon of propaganda by making it clear that they, and not the German people, are our real enemies, but it also would confirm the peoples of the United Nations in their hope that out of their untold sacrifices of blood and sweat and tears there will come a Christian peace, based on universal good will, justice, and righteousness. Only such a peace will prove enduring.

Chinese Leader Prays While Allies Carouse

FROM CAIRO comes the beautiful story of how Presi-Chiang Kai-shek of China, during the five days of his conference there with President Roosevelt and Prime Minister Churchill, arose every morning at 5 o'clock and spent half an hour in meditation and prayer before the beginning of his day's duties. It is also related that every afternoon another half hour was spent in the company of his devoted wife, as they walked in the garden surrounding their villa and discussed the problems of their beloved country and the whole world.

As far as we have any knowledge, this is the first instance recorded of any of the leaders of the United Nations seeking the help and guidance of God through prayer at any of the historic meetings which are seeking to shape the world's future destiny.

It is also related that on one of the afternoons of the Cairo conference, twenty high personages were invited to an informal tea given by the Chinese president and his wife. On this occasion, it is said, the gracious personality of Madame Chiang Kai-shek and the brilliant conversation which she led with her famous husband so charmed and fascinated the guests that they forgot to eat.

Against the beautiful background of this personal Christian piety and simple, joyous family life, there is something rudely shocking about the newspaper reports of the revelry on the part of American and British high officers and officials which took place in Jerusalem on December 1 and 2. According to the Associated Press, after the chiefs of the combined British and American general staffs had spent nearly two weeks in drafting war plans at Cairo and Teheran, they finally took a day off and "had themselves a time." The entire King David

Hotel was taken over for the affair, and choice food and liquors, including vintage wines and 1864 brandy, were brought up from Cairo. A day and a night was spent by the generals and admirals in eating, drinking, dancing, and sightseeing.

According to the British officer who had charge of arrangements, the party was "real west end stuff," meaning that it was patterned after fashionable London. The real party took place on Wednesday night, Dec. 1, after seventeen general staff members and numerous aides had flown from North Africa to Jerusalem. It started with cocktails and a dinner, at which Chablis, 1933, St. Julian, 1929, and Louis Robert, 1928, were served along with 1864 brandy. Then followed a dance which lasted until 2 o'clock Thursday morning.

The rest of the stay in Jerusalem was spent in sightseeing. Among the sacred place visited in the Holy City were the Holy Sepulcher, the Via Doloroso, and the Jewish wailing wall.

Included in the party were General George C. Marshall, U.S. army chief of staff; Gen. Henry H. Arnold, chief of U.S. army air forces; Adm. Ernest J. King, commander-in-chief of the U.S. fleet; Gen. Alan Brooke, chief of the British imperial general staff; Adm. Andrew Browne Cunningham, chief of the British naval staff; Field Marshall John G. Dill, chief of the British military mission to the U.S., and Air Marshal Charles Portal, chief of the British air staff.

To the Christians of the world, the action of the American and British officers in making their visit to the places made sacred by the sufferings and death of their Lord an occasion for a Belshazzar's feast of drinking and revelry is not merely shocking but it borders close on the sacrilegious. In view of the untold sacrifices and sufferings which are now being borne by millions of people in the hope of bringing forth a better world, it would have been far more fitting if the Allied chiefs had approached the sacred shrines of the Prince of Peace by removing their war boots and bending the knee.

They might have learned a lesson from Chiang Kai-shek's half an hour of prayer at Cairo every morning at 5. Such an attitude might have been conducive not only to a victorious termination of the war but also to the conclusion of a just and enduring peace. Perhaps the time has come when it will become necessary for the pagan Orient to send missionaries to Christianize the so-called Christian nations. Of this we are certain, the time is here when a despairing world needs to forsake its wine and song and get down on its knees in prayer.

When Experts Miss Mark By Billions of Dollars

IT IS NOT VERY REASSURING for the American people to discover that those to whom they have entrusted the conduct of their fiscal affairs and who are supposed to be experts in finances miss the mark by billions of dollars. Not millions, mind you, but billions.

When the cost of government for the fiscal year was originally set up by the U. S. Treasury experts, it was estimated that $106,000,000,000 would be needed. It now develops that, despite lavish spending unparalleled in the history of the world, total expenditures reached only $90,000,000,000 for the year. The Army alone announced that it was returning $13,000,000,000 it had been unable to expend!

Despite the fact that this situation must have been fully known to the Treasury Department—it should know, if anybody—Mr. Morgenthau and his experts had the temerity to come before Congress with a demand for $10,500,000,000 in additional taxes! When the House ways and means committee got through with the estimate, it had been pared down to a mere $2,140,000,000 or less than one-fourth the amount the Treasury officials declared to be essential. The House promptly concurred in this opinion and the prospects are that the Senate will likewise agree.

If this reckless handling of figures involving colossal sums of money is indicative of the efficiency—or lack of it—by which the business side of the war is being run, some startling revelations may be expected when peace finally comes. The Church is often accused of poor business acumen in the conduct of its affairs, but if it handled its finances with the same abandon as the State seems to deal with the people's money it would soon become the object of universal ridicule, and rightly so.

Perhaps the Church has been entirely too modest in its demands. Instead of asking for merely a few paltry millions with which to carry on its work, it ought to raise its sights and get into the billion-dollar class. With so many extra billions being tossed around indiscriminately there ought to be at least a few of them available for the work of God's Kingdom.

A Strange Solution for Gambling Evil

A FEW DAYS after the Rev. Edward Williams, Presbyterian pastor of Rock Island, Ill., had led raid on a gambling club which resulted in the arrest of the proprietor, he announced that he would preach sermon the following Sunday on the subject of gambling and its solution, and he issued a special invitation to gamblers and lawyers to attend.

If any gamblers or lawyers attended the service, they must have been as surprised as were the members of his church to learn that the "solution" was to legalize gambling and to collect 95 per cent of the profits in taxes. Only thus, according to newspaper reports of the sermon, could gambling be taken out of the hands of "racketeers and politicians" and left to "the pressure of economic laws" to determine the outcome.

We find it rather difficult to follow the logic of this minister. To us it appears that the whole question centers around the question of the morality of gambling

f it is an immoral thing—and most Christians will agree hat it is—all the legislation in the world can not make it noral. On the other, if it is not immoral, why did the Rock Island pastor molest the keeper of the gambling den? He might have left a matter of such little consequence in the hands of the indifferent officers of the law.

If gambling is a vicious evil—and who can deny it?—certainly legalization of it by the State is no solution. It will only cloak it with a dress of respectability and encourage countless numbers of other men and women to join the host of those who already are become slaves of this curse. If human laws against gambling are based on the divine commandment, "Thou shalt not steal," it becomes a minister of the gospel far better to uphold that law without compromise than to become a party to the suggestion that it ought to be revoked. God's laws are rather hard to circumvent.

Protestants Failing in Chaplaincy Need?

IN THIS ISSUE of the LUTHERAN OUTLOOK are printed two appeals to the Protestant Churches of America to give more serious study to the problem of furnishing a larger number of chaplains for the armed forces of the United States.

The first appeal comes from 1st Lieutenant John Van Kommer, himself a chaplain who has seen foreign service and who is now in this country. He is a Baptist. The other comes from Dr. O. I. Sohlberg, a Lutheran physician in St. Paul, Minn. His letter is printed in "The Reader's Viewpoint" department of this issue.

Both men emphasize the same fact, namely, that the Church of Rome is losing no opportunity to capitalize on the present emergency and is practically drafting its younger priests for service as chaplains.

The St. Paul physician points out how the medical profession, in order to meet the great need for medical men in the armed forces, has adopted a system by which the doctors themselves determine what members of their profession can most easily be spared from the areas in which they are practicing. He suggests that the Protestant clergy might adopt a similar method of designating younger pastors who ought to volunteer for chaplaincy service.

Commenting on the aggressive policy adopted by the Church of Rome, Chaplain Kommer observes: "If the Protestant leaders in America do not wake up to the situation, we are going to need another Luther, Calvin, or Knox within a very few years."

His observation is in complete accord with another letter which has come to our desk from a Lutheran chaplain, in which he describes the tireless activities of some Romanist chaplains to win converts for their faith. Included in his letter were a number of Romanist tracts which are being circulated among the men of the armed forces. One of these is a booklet entitled "Are You Interested?" It offers, free of charge, an extension course by mail by which the reader can learn "in four lessons" all about the Catholic Church. The booklet contains such statements as these:

"Everything that is true in every religion is taught in the Catholic religion, without any admixture of error. Vast multitudes who are not Catholics actually believe nearly all the doctrines of the Catholic Church without knowing it. Investigate for yourself."

"It is just as easy to distinguish the true Church of Christ as it is to tell a Packard from a jeep. Christ gave his Church certain indelible trademarks. One of these is Unity. . . . That is what Christ prayed for, and He and His apostles constantly warned the first Christians of the dangers of heresy and division."

"Catholics pray constantly that all Christians may soon be united. . . . The Catholic Church invites all Christians to return to that great Mother Church which teaches today the same unchanging faith taught by Christ and the Apostles."

"All Catholics readily admit the Catholic Church needed housecleaning in the 16th century, but the Reformers set about, not to clean the house, but to dynamite it."

"Catholics believe the Bible does not contain ALL the truths Christ revealed, hence it is not necessary to prove every doctrine of the Christian Religion from the Bible. . . . The teachings of the Bible must be supplemented by the teaching of the Catholic Church."

"You claim your religion is true; we claim ours is true. What shall we do? Investigate. . . . Be sure of this: *We have investigated the Catholic religion and we know it to be true.*"

The booklet also contains explanations of holy water, the crucifix, candles, incense, vestments, purgatory, baptism, mass, mixed marriages, relics, and the confessional. All through the little volume are boasts that some of the greatest personalities in world history have been Catholics. Among those who are mentioned are St. Peter, St. Paul, Ponce de Leon, Magellan, Verdi, Dante, Americus Vespucci, John Cabot, Copernicus, Fabre, Bramante, Chauliac, Pasteur, Gutenberg, Galvani, and Paderewski.

Another tract, which bears the injunction, "Please pass on," is entitled "Why?" The first question this pamphlet seeks to answer is, "Why do you Catholics always try to belittle the benefits of the Reformation?" The answer which is given reads:

"Historical research bears out the contention of Catholics that the so-called Reformation was not a reformation at all but a revolt which broke asunder the unity of Christendom, negated the traditions of fifteen centuries of Christian life, brought all authority, civil and religious, into contempt, opened the floodgates of passion to all manner of immorality, and undermined the foundations of society to an unbelievable extent." In support of this statement, an alleged quotation from Luther is given as

follows: "All the world is given up to eating, drinking, profligacy, and all manner of vices. Few are they, even women and girls, who think that they can be joyous without being immoral. Had I foreseen all this abomination, I should never have begun to teach the Evangel."

The Augustana Synod chaplain who sent us this Romanist propaganda wrote: "The Romanists always speak about being tolerant and fair, but they are often the most intolerant and unfair. We have been able to stop the general distribution of some of their very subtle literature, but their missionary methods are very pronounced. . . . I can now appreciate the teachings of the late Dr. Hult, in church history, as I could not do when I was in the Seminary. I could write pages on the subject, but I guess I had better refrain at this time."

What is the answer of the Protestant Churches to this situation? Merely protesting against the methods of Rome, of course, will accomplish nothing. There is only one effective answer, and that is to emulate the zeal of the Romanists in providing chaplains. According to Dr. William Barrow Pugh, chairman of the General Commission of Army and Navy Chaplains, who has just returned from a 40,000-mile inspection tour of the overseas battle centers, at least 1,500 additional chaplains will be needed by the American forces by January 1. Surely the Protestant Churches of America will not fail to provide their prescribed quota of this number!

What Church Is Doing For Its Service Men

FROM VARIOUS PARTS of the country come reports of the zeal with which local congregations are endeavoring to keep in touch with service men in the armed forces, to maintain the morale of the homes from which such men have gone forth, and, above all, to remember the absent men in intercession before the throne of grace.

One congregation in Xenia, O., has erected a booth in front of the church building, in which are housed the names of all members who are in service. The booth is surmounted with a bell, and is heated and lighted constantly. At every Wednesday prayer service, the names are read to worshipers and prayers are said in behalf of all the men.

A church in Chicago has an honor roll book which provides a page for each service man. It is kept up to date in regard to changes of address, promotions, and other interesting facts, and is available at all times for consultation.

In Kansas City, Mo., one congregation takes a group photo each Sunday of all men in uniform at the worship. Those who return the following Sunday receive a print of the photo, and any man who requests it may have one mailed to his family.

Another church in Kansas City reads the names of all members in service at the morning worship, and some one in the congregation rises to represent each name as it is spoken.

A large Los Angeles church sends a monthly letter to all of its men and women who are in the service, a total of 416 at the last count.

A rural church at Buffalo Center, Iowa, has a printed prayer service folder containing the names of all members in the armed service. Opposite each name is a Scripture passage on which the members at home base their prayers for those who are absent. The passage in each case was especially chosen for the individual.

Families of service men who sign the register of a church in Philadelphia receive a letter from its Ivy League, formed for the purpose of strengthening fellowship between church and home and the men in service.

A special service to the homes of service men is provided by another Philadelphia church. Bereaved families receive a booklet, "Valiant Hearts," containing prayers and articles written to comfort the distressed.

A "Book of Remembrance" in a Buffalo church contains a separate page for the name and record of each service man or woman. At the end of the war the complete record of his or her service will be inscribed. Meanwhile, the book is carried to the chancel each Sunday morning by the ministers, and prayers are offered for the persons represented therein. A mid-week service features the reading of excerpts from letters written by church members who are in the service. Once a month the pastor mails a special sermon and a personal note to each of them.

We pass on these suggestions to pastors and lay readers of the LUTHERAN OUTLOOK with the hope that they may prove helpful in the important task of maintaining a close contact between the Church and the hundreds of thousands of its men and women who are absent from home and congregation. We shall be very happy to receive other suggestions from readers relative to local programs and we shall endeavor to publish all such letters in "The Reader's Viewpoint" department.

Golden Grain

THE RURAL CHURCH is dead only for him whose eye is completely dimmed to the opportunities for joy and service in rural fields.

So long as there remains a single farm family yearning to hear the story of the Word made Flesh, and a devoted minister to thrill to the preaching of that message, so long, by God's grace, the country church will live.

School teaching or office work, as means of increasing cash income, is perhaps more dignified for ministers than truck driving or ditch-digging, yet the ultimate result in

ivided time and energy is quite the same regardless; nd this, usually, in those fields where the undivided ime and energy of the minister is most sorely needed. he ministry—and that in rural areas is certainly no exception—is a man's full-time job. Let us earnestly pray nd plan that such need be fully understood, and adequately provided for.

⚜

Too many country ministers and churches, failing to read the signs of the times, allowed themselves to become far outdistanced by the change and development in rural areas during the last few decades. Only by faith, courage, skill and vision can rural ministers and churches become worthy agents through whom God may fulfill his promise: "My Word shall not return unto me void, but shall accomplish that for which it is sent."

⚜

Those who guide the plow and till the soil also feed the world, rock her cradles, and fashion, in large measure, the physical destinies of mankind. What privilege is ours to serve such important folks in spiritual and cultural realms!

⚜

With a message to preach and salvation to offer, Jesus saw in every crowd so many souls—immortal souls that could be raised to highest heaven or might sink into lowest hell. Certainly we who serve in rural fields must have a viewpoint and vision no less important or glorious than the Master's.

⚜

There just can't be many atheists among those who till the soil and who move and work constantly amid God's miracles of green growing things. To the country preacher and his church, this fact must ever represent a golden opportunity to cultivate worth-while rural soul-soil.

⚜

There is need, in some instances, for a stirring recall to the real meaning, dignity and appreciation of rural values far exceeding those of mere dollars and cents. A true Christian idealism must be held constantly before rural eyes and souls. Where better can such be secured, we ask, than from the Christian pulpit, which sees through eyes unafraid the worth and joy of rural Christian living, and from a Christian ministry, which is in itself the living exponent of such way of life? Here is challenge to rural ministers indeed!

⚜

Included in our rural ministry is something equally important with the recruiting of young men and young women for service in the Kingdom; we must also see to it that we set a high and worthy example in our own ministry of service for such young folks to follow and pattern.

⚜

In a seeming unwillingness to effect logical transfers of membership, what shame that too many rural ministers think more of annual statistical reports at the end of the year than of real Kingdom building during the entire year. Where certain individuals are or work in the Kingdom is certainly not nearly so important or inspiring as the fact that they are *in* the Kingdom, and *working*—and that we have been privileged to instruct and prepare them for such activity. The supply of strength and stability to many urban congregations has always been a major role of the rural church, and most assuredly one of her chief glories. Lord, give us, rural preachers, faith to understand and courage to do our duty.

Petersburg, W. Va. George Wm. Strobel

From College Windows

By Conrad Bergendoff, Ph.D.

CHRISTIANS AND THE STATE

MUCH OF THE CONFUSION in our thinking about government comes from the fact that we mix our ideas of society and of the State. We are born into a community and are parts of a social group, which we call nation or people. We are part of that people and our individual lives are shaped more than we realize by the customs, habits, memories, hopes of our nation.

But the State is not our master. It is itself a creation of society. A people has the right to determine what kind of state or government it wishes to have. The American people believes in a government without kings and hereditary rulers. Other peoples may, as Britain and Sweden do, prefer a limited monarchy. The important point is that the people shall have freedom of decision.

It is a mistake to believe that the Lutheran Church teaches that the *form* of government is divine and the citizen can do nothing but obey. Luther objected to revolutionary change, to violence in making changes. But forms of government are not divine. Man has his reason from God to determine what are the best methods of government. He is to use this reason and make such changes as will be in accord with God's will for human life.

There is no foundation in Christian teaching for the notion that because a Christian is saved from sin through faith in Christ he has no business in the world of men and affairs. There is exactly were he belongs with his

faith. The Christian citizen has an obligation to improve the government of his community and his country. It is his business to help make the laws and to give his assistance to every cause which can help his fellow men. Such efforts will not save him in the sight of God, but the man who is saved by God will do these things because the love of God works within him.

We may never have a Christian State, but we do need Christian statesmen. It is the task of Christian higher education to produce both church-men and states-men.

Unequal Representation

An Appeal to Protestant Leaders!

I HAVE LONG BEEN TROUBLED with the idea of knowing that a desperate situation exists among the Chaplaincy of the armed forces of our country, which, if not remedied soon, will bring about the weakening of the Protestant Church in America.

From actual observation in many camps, as a Chaplain, I hace seen, time and again, the predominancy of Catholic Chaplains, both in position and numbers, as compared with the Protestants of all faiths.

It is a well known fact of Catholic strategy of getting the very young, of their tenacity in regimentation of church membership and now, of getting converts to Catholicism among the young men and women serving in our armed forces. They realize that especially on the battlefield, young fellows are under greater physical, mental and spiritual stress, and thus many will adhere to any faith, so long as it has the name of God at its center.

By placing men of their faith in as many places as possible, they thus reach the greatest number of men, and legions are proselyted from Protestant faiths.

Time magazine some months ago stated that the Army's need then was for 3,028 Protestant, as against 959 Catholic, Chaplains. Their goal is one Chaplain for every 1,200 men. Mention is made of camps that sometimes do not see a Catholic Chaplain for six weeks. I know of camps that have never seen a Protestant Chaplain, where Protestant boys far outnumber Catholics. And there are other camps where there are two or three Catholic Chaplains for one Protestant, and where the greatest percentage is Protestant.

If Protestant leaders in America do not soon wake up to the situation, we are going to need another Luther, Calvin, or Knox within a very few years!

JOHN VAN KOMMER
1st. Lt. ChC
APO No. 615
% Postmaster, N. Y.

The Conference Corner

By President H. L. Yochum

SEVERAL HUNDRED LAYMEN were discussing Lutheran unity. They spent almost an entire afternoon on this subject during the 1943 convention of the American Federation of Lutheran Brotherhoods at St. Paul, Minnesota, Nov. 5-7. Well-chosen leaders had presented a study of the subject which was remarkably accurate and thorough. The discussion which followed was characterized by intelligence and understanding. It would have done your heart a world of good if you could have heard these men talk about this vital subject as they did. May I share with you a few of the impressions which I received?

These men had a vision of all Lutherans united; their was no fractional conception of unity. While all those present were from the American Lutheran Conference and the United Lutheran Church, they thought and talked in terms of three-thirds of Lutheranism. There was little of that all too frequent indulgence in sly digs at groups not included in the Federation or represented at the meeting. And yet this was no visionary idealism: these men were realistic. One could tell that they mean business: they want Lutheran unity with all their hearts and they rightly regard it as a downright sin that we have not yet attained it.

At the same time there was almost no expression of the tendency to resort to "pressure politics" which does occasionally find utterance. I regard this as a mark of high character, good understanding, and lofty principles which does these men credit. I honor them for it, and if a previous discussion in this column seemed to give the impression that many of our laymen have yielded to the temptation of resorting to "pressure tactics" this fine discussion at the Brotherhood convention refutes that implied criticism most effectively.

One layman put into a few short words a truth which most of us ministers would have taken ten times as long to say: "We need less mud-slinging and more praying."

I want to let that remark stand out by itself with no further comment; you can enlarge on it in your own thinking with great profit.

Several resolutions were adopted in the interest of Lutheran unity. One of them recommended the study of this subject by each local brotherhood at one or more meetings during the year, and asked the governing board to provide helpful information such as that presented in the panel discussion referred to above. Another urged efforts to have representatives of all Lutheran men's organizations explore the possibilities of some form of association which would be truly all-Lutheran.

We take off our hat to the laymen represented at this

convention! This very meeting was a distinct contribution to Lutheran unity. The program indicated careful planning. Seldom have I listened so long and with such unflagging interest, especially at a banquet program! Good leadership was evidenced from the impressive opening address of the retiring president to the acceptance speech of the new leader of the Federation. We felt a mighty surge of gratitude to God for the potential resources offered our Church by a host of laymen of this caliber!

Such fellowship as these men enjoyed is a potent force in building Lutheran unity. We came away with the reemphasized conviction: "The more we get together" — the more we'll get together!

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Lay Ministers of Christ

THE HOME, PROFESSORS, THE PASTOR: this is the order in which these agents rank in shaping a college student's faith. Thus the professor outranks even the pastor in being a missionary among students. And so one can very well say of each Christian professor what Paul was moved to say of the Philippians, "I thank God upon every remembrance of you."

I have just had occasion to pray such a prayer of thanksgiving. A recent week-end was invested at Pullman, Washington, where the progressive State College is located. The normal student enrolment is four thousand, of which two hundred indicate Lutheran preference. Some fifteen years ago the former Joint Synod of Ohio had the vision to establish a well-located church plant three blocks from the campus. An attractive chapel, a social room with the atmosphere that a fireplace gives, and a modern seven-room parsonage—each an integral part of one plan—add up to make the church property a very serviceable unit. Three pastors have successively ministered to our Lutheran students at Washington State: the Rev. Walter Hellman and the Rev. Werner Fritz, both now of Portland, Oregon; and the Rev. Ervin Krebs, who resigned in August of this year to accept a call as eastern coordinator for the Commission on American Missions of the National Lutheran Council. Since August 15 the congregation has been without the service of a resident pastor.

Trinity Lutheran Church is the only Lutheran congregation in Pullman. The membership is small—less than one hundred souls; for it was the service to students rather than the prospect of a self-supporting congregation that led to work at this point. Although the congregation is small, it has arranged with the help of Dr. Leonard Ludwig, president of the Northwest District of The American Lutheran Church, to have a morning worship service every Sunday. The will to "carry on" has been vigorously stimulated by two stalwart young professors: Dr. Carl Reuss of the department of sociology and Dr. Allen White of the school of pharmacy. Dr. Reuss received his doctorate from the oldest of American state universities, the University of Virginia. He is giving fruitful direction to the Lutheran Student Association at Washington State in the capacity of faculty adviser. Dr. White holds his doctorate from the University of Minnesota, where he was an active member of the Lutheran Student Association. He serves at Pullman as chairman of Trinity Lutheran Congregation. Whenever visiting pastors in the territory have come to Pullman to conduct service, these two professors have alternated in conducting the service and in preaching in the congregation from which they have borrowed the day's pastor. Dr. Reuss and Dr. White are symbols of a rising generation of Lutheran faculty men and women to be found here and there all over the land.

HOME

By Eric J. Heurlin, El Campo, Texas

AT CLOSE OF DAY, under Thy star-lit dome,
I trim my little flickering lamp of Home.
Lord, here am I and those whom Thou hast given
Lifting united hearts to Thee in heaven:
We pray Thy bands of love may ever be
The tie that binds together, and . . . to Thee!

A little wayside fold that craves Thy care,
We join in this blest privilege of prayer.
Lord, here we rally from all fears and foes
To find in Thee sweet respite from our woes;
Gather us close together with Thine arm
And shield this little huddled flock from harm.

But now our little flock is scattered far,
Driven apart by the red hand of war.
Lord, we will claim Thy promise made of old:
"Lo, I am with you always." Take, and hold
Those whom we love within Thy tender care,
And let Thy mercies still be with them . . . there!

At last, O Lord, we own our helplessness
With all the earth in terror and distress;
Open our eyes that we at length may see
That all our hope and help are found in Thee!
Look, Lord, on what the enemy has done
And hasten forth to gather Home Thine own!

The Fifth Gospel

The One According to Saint Paul

By Benjamin Lotz
Pastor of Holy Trinity Church, Bethlehem, Pa.

THE LUTHERAN CHURCH is the Church of the everlasting Gospel, and every Lutheran ought to be always conscious of that fact. Some time ago I talked with an educated, forthright, intelligent young man. He was not a Lutheran. Our conversation was turned to the message and meaning of Christianity. I asked him how he understood it. He declared that for him Christianity was living according to the Ten Commandments.

His notion of Christianity was not merely naive; it was essentially incorrect. Had he said, *living according to the Gospel,* it might not have been adequate, not as full as we would like—but certainly not entirely incorrect. For the Gospel is the heart of the Christian message and in it is the full meaning of Christ.

It Is Not "Another Gospel"

That brings us face to face with our subject, *The Fifth Gospel—The One according to Saint Paul.* Of course, that does not mean that there is really more than one Gospel, or that there is "another Gospel." There is only one Gospel and that is the Gospel of Jesus Christ. But this Gospel is usually considered a four-fold Gospel, and most of the time we are likely to think of the parts rather than the whole. This happens when we open our New Testaments and find the Gospel according to Saint Matthew, Saint Mark, Saint Luke, Saint John. Now I purpose to consider *The Fifth Gospel—The One according to Saint Paul.*

Of course, the idea of a fifth Gospel is not really new. Renan's sources for the *Life of Jesus* were to be supplemented by the study of Palestine, which he designated as the Fifth Gospel. Archeologists and scholars have enabled us to know this land better than Renan ever did, yet today no one would call it a Fifth Gospel. Nathan Soderblom declared the passion music of John Sebastian Bach to be a Fifth Gospel. To most of us, its message is likely to be strangely inarticulate. Unless we prize its elemental force and instant majesty, it will seem something only for those highly sophisticated in the realm of music.

If there is a Fifth Gospel, it must be the Gospel according to Saint Paul. Of course, he never wrote one in the sense that the other Evangelists did, or, if he did, he never mentioned it and the early Christians never preserved it, which would be an incredible thing. In our sense of the word, Saint Paul never wrote any books. His writings are just letters, more or less formal ones. Without a doubt, he was the world's most famous letter writer. Most ancient as well as most modern letters are long forgotten, but the Apostle's letters are read almost every Lord's Day in thousands and ten thousands of churches to millions of Christians. From these letters, these Christians hear the Gospel according to Saint Paul.

Christ the Central Figure

In this Gospel, there is only one central Figure. It is not the figure of Paul, though he is prominent enough there, but he has submerged himself in order to exalt Christ. The reader can only see Jesus Christ, who is Lord of all. In the Lutheran Church of Our Lady in Copenhagen, the side walls are lined with the world famous statues of the Apostles by Thorwaldsen. As you walk to the altar, you can not help noticing them. But somehow they can not hold the attention even for a minute. The eyes move to the Christ over the altar. He is the central figure in the Church. In Saint Paul's Gospel —as in every true Gospel—He is always the central Figure. To study Paul rather than Christ, even in his own Gospel, is to misread it and to mistake the Gospel of Jesus Christ.

When Saint Paul wrote to the Corinthian Christians he stated his case this way: "For I determined not to know anything among you save Jesus Christ and Him crucified." That made the matter very clear, and it revealed the very heart of the Gospel. The Corinthian Christians were thereby reminded what they could expect from their spiritual father. The further study of this Gospel makes us aware that it constantly exalts Christ. He is at the beginning and at the end. He is through it all. He is the central Figure of it all.

The young man I met certainly did not know the Gospel according to Saint Paul when he spoke of Christianity as keeping the Ten Commandments. That Apostle would have told him that this was a matter of self rather than of Christ. Christianity is not a self-centered religion. It is a Christ-centered religion.

An Indwelling Saviour

"I am crucified with Christ," St. Paul wrote. "Nevertheless I live"—the fact that made these words true, the Apostle knew all the world could see—"yet not I, but Christ liveth in me." That was a *truer truth!* Then he

ent on, "and the life which I now live in the flesh I live the faith of the Son of God, who loved me, and gave mself for me." That was the central, inescapable fact the fifth, as well as of any other Gospel.

What made this whole matter really significant was e fact that Christ had brought Paul back to God. Be- re this revelation had come to him, he was not con- dered an evil man by those who knew him. His con- mporaries would have declared him zealous, though ot tolerant. He was righteous, according to his concept that word, though he was not loving or lovable. He as proud, not humble. That pride took him away from od. His desire to persecute the Christians was conceived y pride and born of sin and self. Could complete alien- tion from God have been manifested more completely?

The Song of God's Grace

Then there was a Damascus day. Christ revealed him- elf and Saul of Tarsus learned to know the depths of od's love. Through Christ, God became very real to im, and when God spoke to him, He was not unap- roachable. Paul called God *Father—Abba*—using the vord of his mother's tongue in which he was born.

The burden of the song of God's grace belongs not lone to Paul. It was truly God's gift to him, but God neant it for all men. That was part of his Gospel. The Hellenistic world spoke of Greeks and barbarians. The Jews spoke of circumcision and uncircumcision, but those distinctions were the tokens of racial pride and superiori- y. God knew no such distinction and neither did Paul's Gospel. He spoke rather of old men and new men. That old how the order of grace surpassed the old order of nature.

Of course, a man remained a man and a woman re- mained a woman. The order of nature was transformed by grace, not destroyed. The Greek remained a Greek in the sense that he was still bound to his mother's tongue in which he was born, as Kierkegaard spoke of his rela- tion to the Danish language. But the Christian never- less spoke in a new accent when he became a Christian. That fact is something that dare not be forgotten when we come to the Apostle's *Magna Charta.* Here it is, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bound nor free, but Christ is all and in all."

New Creatures in Christ

Here is no Semitism, no distinction of class, or race, or clan. It simply could not exist for those who are con- scious that they are new creatures in Christ Jesus. That is Saint Paul's Gospel, and, because of it, God had made him an Apostle. On him He had placed an inescapable imperative. He had to preach the Gospel, "Woe to me, if I preach not the Gospel." There was another imperative and that too was inescapable. It was to live the Gospel.

God has not made us all Apostles or commissioned us to preach the Gospel, but each one of us must witness to its truth in his own life. That is living the Gospel, and, in a sense, it is also writing a Gospel. In fact, it might be the first Gospel with which those about you will become acquainted. Matthew wrote a Gospel and lived one too! The Apostle Paul also wrote and lived one, always laboring more abundantly than all the rest. That was the fifth Gospel—the one according to Saint Paul.

There was one according to John Sebastian Bach, too. And there ought to be another, and it is a Gospel *accord- ing to you.*

Children in Wartime

By George C. Bubolz
Pastor of Bethlehem Lutheran Church, Lansing, Mich.

THIS WAR is a "total war." It is making itself felt more and more in our lives, and it is bound to leave its scars upon our children also. If, however, we understand the things that do the most damage, we can prevent many of the perils that do the damage.

War increases juvenile delinquency. During the months shortly following America's entry into World War I in 1917, the number of petitions filed against delin- quent children in the Juvenile Court of Cook County, Illinois, was 54 per cent greater than in the same period of 1916.

> Children's Court appearances in New York City were almost 18 per cent higher in 1917 than in the previous year. Judges and probation officers of twenty of the larg- est cities in the United States reported to the Federal Children's Bureau in 1918 an alarming increase in juvenile delinquency.[1]

Enough is known of England's juvenile and adolescent offender experiences in World War II to assist in fore- casting the future of the impact of war upon American youth.

> A characteristic month during the bombing of London (October 1940) resulted in the apprehension of 1,662 loot- ers, of whom 14 per cent were schoolboys and 45 per cent were under 21 years. The British Home Office reports that court appearances of children for indictable offenses increased from a level of 27,000 in 1936 to 30,000 in 1939 and 42,000 in 1940 . . . . . More recent newspaper reports indicate a general of 40 per cent increase in 1941, of all juvenile and adolescent crime in Great Britain.[2]

[1] "Delinquency and the War," **Child Study**, Summer, 1942, p. 108.
[2] Ibid, p. 108.

The experience of England since the war began has been that delinquency has increased by about 50 per cent. Canada, whose situation more closely parallels that of the United States, reports a delinquency rate 45 per cent greater in 1941 than in 1940. Even though the United States has been at war for a shorter period of time, there appear to be discernable certain trends which indicate that the experience of the United States is likely to parallel that of England and Canada. Reports from larger cities indicate that the delinquency rate has gone up since September 1941, when the defense program was well under way. This increase is probably more severe and more widespread than is indicated in court records, since, in a period of emergency, courts and law-enforcing officials are somewhat likely to overlook some of the minor phases of delinquency due to the great amount of extra work in civilian defense, which has been placed under the responsibility of the police and on the excuse that times are abnormal.

I. CONTRIBUTING CAUSES OF DELINQUENCY

Knowing our own previous experience and England's present experience, we can plan for what is in store for us during World War II. What, then, are the contributing and underlying causes of wartime delinquency? The causes will be listed with some amplification:

1. *Disruption of Family Life.* The broken home of peacetime, brought about through divorce, desertion or separation, has its war counterpart in homes where one or more members of the family are engaged in the armed services or war indutsries. This lack of supervision leaves its mark upon children and adolescents. Disruption of family life, a widespread consequence of war, has proved more harmful to children than have actual air raids and other enemy attacks. This is the experience of England, where the evacuation of school children to country homes did more harm to the children than did the bombardments. The children who remained in London were less upset than those who had been sent to "safety."

Emotional security is the central need of children, and separation from parents is a cause of many behavior problems. Most children are prone to interpret separation from their parents as rejection, since they feel that if the parents loved them enough, they would devise some method of keeping them at home. Dr. Anna Freud, director of the Hampstead Nursery Colony, opens her report on the first year of their work, with the statement:

> One year of work with England's refugee children has revealed that a child can be bombed out, yet smile two minutes afterwards, or sleep peacefully while a bomb makes a big crater in a garden less than fifty yards away. Love for the parents is so great that it is a far greater shock for a child to be suddenly separated from its mother than to have a house collapse on top of him.[3]

In times of great stress such as war, which brings about in many cases the absence of the father through military service or priorities unemployment, on the one hand, and the employment of mothers on the other, problems arise that often result in juvenile delinquency for the children.

2. *Shift in Environment.* This may be brought about through evacuation, as is common in European cities, or by employment of the principal bread-winners in new localities. Mobility of this kind, unpredicted and unplanned, adversely affects individual responsibility to neighborhood opinion and control over the conduct of individuals. Delinquency is always higher in a shifting population, because individuals have no sense of belonging when they shift about; they have a tendency not to interest themselves in the community because of their temporary living. This process has a tendency for disorganization in the community and for an increase in delinquency.

3. *Diminished Recreational Facilities.* In England many schools, clubs, and established recreation centers have been disrupted, and the inability to absorb leisure time, in the home or elsewhere, has had its repercussions in the form of unspent energy and restlessness, for which no substitutive outlet has been quickly provided. Even though England has been aware of the importance of recreation to sustain the morale of her children, about 60 per cent of the children do not belong to organized clubs. In New York City, at a time when services of this character are needed most, the 1942-43 budget actually eliminates many social service and recreational facilities. The findings of a study of juvenile delinquency in five Chicago neighborhoods showed that delinquents do not take part in supervised recreation as much as do non-delinquents.

4. *Psychological Factors.* Many stable children and adolescents for whom there may be no previous history of truancy or of the tendency toward delinquency exhibit acute signs of anxiety and hostility during war. They associate with parents who show these signs and they translate these patterns into overt, anti-social activity. Young people realize that during a period of war, the parents are so engaged in war activity that many of the accepted standards of behavior are abandoned and this is reflected in the recklessness and unsocial behavior patterns. Tensions are created during a war that are not easy to solve because of the disruption of family life, shift in environment, and diminished recreational facilities. It is important that parents and teachers understand these factors, so that they may be prepared to deal with them intelligently and efficiently. The worries, fears, doubts, and the anxieties of parents and those about them are transmitted to the children. These psychological causes have increased delinquency and crime.

II. PROGRAM FOR CHILDREN IN WARTIME

Children need to continue their everyday lives even in wartime with as little change as possible. The family needs to be prepared for its wartime place in the community. The best method of solving delinquency and juvenile problems is to avoid them. They usually can

[3] Mental Hygiene, Vol. 26, No. 3, July, 1942, p. 387.

e avoided easier and quicker than solved. This expen-ve and devastating tragedy of juvenile delinquency can e averted to a great extent by application of the follow-g program:

Adequate Home Life Is Essential

1. Adequate home life: the first line of defense is the ome. One of the best methods of combating juvenile elinquency is a secure and healthful home life. This hould be maintained as much as possible along a peace-me basis. To children the home is a center of security nd love.

> To our fighting men the safety and protection of their families is the center of what they fight for. To men on the production front the welfare of their families and homes is basic to morale.[4]

When it is essential for the mother to be away from he home for war work, it is possible to have the com-unity provide day care of children. This program hould provide care and guidance that the mother would ive if she were with the child; activities that are of value o the child in his growth and development; a relation-hip with parents that involves their continuous initiative nd participation in making and carrying out plans for he child. A mother with a child under two years should ry by all means to take care of her home rather than to eek work outside the home. There is no place for chil-ren equal to the home. When the parents must be away, are must be taken never to leave the child in unwilling ands.

Mothers of very young children who are left through leath of the father can receive support from Social Se-urity if the father carried survivor's insurance. The government provides for the support of the child to the ge of eighteen if the child remains in school. This al-owance is stopped at any time before eighteen if the hild discontinues school. For those not protected by the urvivor's insurance, there is assistance for them through he government program Aid to Dependent Children. Enough information is available on this subject to show hat children who leave school at too early an age are ater victims of poverty.

Children under twelve years of age should not be left alone for any length of time without supervision. Chil-dren twelve years of age can be left alone safely, but not for unlimited periods. Children on the farm have suf-ficient chores to occupy their spare time and usually en-joy themselves at this diversion; those in city and urban areas should be given a definite amount of chores around the house or premises. Simple processes about the home teach the children home responsibility and makes the program easier for the parents who spend their hours in some type of war activity.

It is also found that it is best not to suppress or banish from family conversation all reference to war. The chil-dren will hear it discussed everywhere else. Even young children can be told the truth, if they are told in the right way. When they are told the truth about the world, their confidence in the world will not be shaken and they will not feel that they are left out. There is less likeli-hood that the child will be worried if it is given the truth. War problems should be treated normally and unexcited-ly. Children should be given specific tasks in the home and learn to deal actively with reality.

Religious Training Must Be Stressed

2. Religious and moral training are essential for chil-dren in wartime as in times of peace. In Nazi countries, the philosophy of the country is their religion. Their religious philosophy has been a potent force in building up the morale for endurance and fight among the young-er generation. With us religion is not a political power, but a spiritual power. The Christian religion teaches us to act and to live. Christ taught, "I have come to let them have life, and to let them have it in abundance." Religion teaches one to be in harmony with one's fellow men and to be endowed with confidence and courage. These qualities are not only essential in ordinary times, but are especially needed during wartime.

The church, representing the spiritual needs of its peo-ple, should be open to every worth-while activity of its people. Wartime services offered by the church should be increased for children rather than curtailed. Religious and moral training will do much to recreate the children to the nobler purposes of life. It should be borne in mind, however, that religious teaching like any other teaching is a long process, and results should not be expected without considerable effort.

Education Should Be Continued

3. Education needs to be stressed in wartime as in peacetime. There is evidence that there is a tendency in the United States to shorten and streamline school terms. The curtailment of education is most evident in those areas and situations which are most easily subject to juvenile delinquency. The writer visited a number of homes recently where children of sixteen years quit high school because of employment opportunities. It seems easy for the youngster to justify to himself and his par-ents his leaving school in view of the jobs available. But education should be carried on until the time of high school graduation or until eighteen years. Child labor is detrimental to the boy or girl who begins at too early an age and makes him reach the end of his days of employa-bility too early. Child labor usually leads to the eventual poverty of its original victim. Once out of school, he can-not be easily persuaded to return. "Child labor has be-come utterly inconsistent with social progress."[5]

Full terms should be retained and the influence of the school should be extended to the community. This is done by having the teacher make out-of-school contacts

[4] A Children's Charter in Wartime, Bureau Publication No. 283, United States Department of Labor, 1942.

[5] Problems of Child Welfare, Mangold, George C. P. 324.

with the pupils. Home visits are valuable to build up desirable home-school relationships. In cases where children feel deprived and unloved by their parents when they are preoccupied, the teacher is able to give release from anxiety. The schools are always an important line of defense, and children in school are not as likely to be candidates for juvenile delinquency as the child who works in an industrial plant where he gets too much money which he is prone to spend in an unsupervised manner. Parents need to realize that when the children are in school they are under people selected and trained for the job, and that they will be given training to face the future with greater courage and confidence.

Recreation Needs to Be Maintained

4. Recreational opportunities need to be maintained and even expanded during wartime to help children overcome wartime strain and insecurity. More than ever in wartime, recreation must be assured for children and youth through the full use an expansion, as needed, of all public and private leisure-time activities. Some parents have regarded play as a useless activity and have discouraged play, especially for the older children, in the belief that it was a mere waste of time. But play stimulates capacity for mental growth. It helps the backward child to become capable for better work and it gives the normal child more mental ability and foresight. The following is recognized as a minimum standard for leisure-time activity:

> Every child should have two hours of organized play outside of school hours every day and thirty minutes for play and physical education per day in the schools.[6]

Play is one of the greatest of the nurturing forces of group life, and contributes much to the health and joy of the individual. Through muscular exertion and creative expression, safety valves are provided in times of stress. Children are less disturbed in a crisis when they are able to play out their feelings.

It is fortunate for children when they live in a community where there is a variety of organized play. Organized play impresses such ideals as organization and cooperation. Unorganized and spontaneous play has a tendency to develop the bully and the coward. It is especially during times of stress such as we are facing now that our children need organized play. Activities of peacetime need to be increased in such institutions as churches through Scout troops and similar groups. Experience has shown that children derive a lot of security from other children and from members of a group. Group activities teach team work and develop characteristics essential for our experiment in a democratic government.

Group activities in downtown areas serve a worthwhile purpose, but are not near enough to community centers where it is convenient to reach these needed play groups. Organized groups such as Scouts are found in almost every organized community.

Bethlehem Lutheran Church, Lansing, Mich., is a typical example of what a church can do to promote recreational and play activities. This congregation sponsors weekly activities for Brownie Scouts, Girl Scouts, Boy Scouts, Cub Scouts, and Girl Reserves. Volunteer leadership is in charge of these groups. Bethlehem Church looks upon play as essential for zestful living and does not believe that we should become so deadly serious that no time is allotted for play. These groups make a contribution for normal living for wartime children. During the past year this particular church reported a total attendance of 5,000 individuals at these group activities. Such and similar groups develop confidence and help safeguard the children, the home, and the nation.

Health Must Be Safeguarded

5. Health care is essential for children in wartime as it is in normal times. Even though there is a shortage of doctors and dentists because one-third of them have gone to the armed forces, it is possible for our families to maintain good health by following the rules on a poster published by the Director of the Keep Well Crusade:

> Follow these 5 simple health rules: 1) Eat right; 2) Get your rest; 3) See your doctor once a year; 4) Keep clean; 5) "Play" some each day.[7]

Even though many doctors and dentists have gone to the armed forces, the war manpower commission believes there will be plenty of doctors to take care of civilian requirement—provided civilians co-operate. There is still one doctor for every 850 persons. It will be necessary for some people to seek a new medical adviser in the absence of their favorite one, but it will be possible for every one to receive sufficient medical care if every one will take precaution in order to keep well.

Children need regular physical examinations to assure satisfactory growth and development and protection of their health. The vigor and health of the future adult population depends on what is done to assure physical and mental health during infancy and childhood. The National Congress of Parents and Teachers has been the leader in promoting health examination for children shortly before they enter school for the first time. Public health nurses should be available in all schools to assist in this work.

In addition to physical health, it is essential that there be an understanding of mental health for children. Worry, anxiety, fear, and confusion are sensed by children and do much to undermine their morale. Parents and teachers can teach their children the danger of war and to take every reasonable precaution against mishaps. Children learn to face life as well as adults. We have had more deaths from automobile accidents than England has had from air raids in the same length of time. We do not forbid our children to ride in cars, but we do emphasize precaution. Although we need to learn to

[6] United States Children's Bureau, **Standards of Child Welfare**, pp. 61-62.

[7] Director of Keep Well Crusade, in care of the Institute of Life Insurance, 60 East 42nd St., New York City.

practice precautions in regard to air raids and war in general, we need to go about our business in as much of a normal manner as possible. Our children can take it, if we can.

Children are the strength of the nation. In the midst of a total war they need to be safeguarded, so they can enjoy the freedom we are fighting for. To combat juvenile delinquency we need to use methods that have been recognized for many years: secure home life, religious and moral training, uninterrupted education, wholesome recreation, and adequate health programs. These principles have long been prescribed in theory but neglected in practice. Since war deprives us of much of our nation's manhood, we need to exercise care to save every child, not only for its own sake or for its parents' sake, but for the sake of the nation. We need to help our children to continue living their everyday lives and make the adjustments required by war conditions.

Meat from the Eater

Unexpected Resources for the Christian College

By Bernhard Christensen
President of Augsburg College, Minneapolis, Minn.

IT WAS ADONIRAM JUDSON, the pioneer American missionary to Burma, who said that if he had a thousand dollars to invest he would give it toward the support of a Christian college, where the seed corn of the Kingdom of God is being produced. This is a bold statement of faith by one whose sense of values was the fruitage of long experience and wide observation. But does such a statement, made about a century ago, still hold true of the Christian college of our generation? Is the faith and confidence which it expresses merited also by our present-day institutions of Christian higher education?

Paradoxical as it may seem, out of the travails and trials of war there comes to us who are engaged in the work of Christian education today a strong confirmation of faith in our work. Who would have foreseen or foretold that the Christian colleges would, in any sense, be strengthened by the ravages of a world-wide conflict? Have not prophets and periodicals been tolling the deathknell of many a college as one probable result of the war? But in spite of these dire prophecies, with all the truth that they may contain, the riddle of Samson of old is once more being fulfilled: "Out of the eater came forth meat." Out of a situation fraught with untold peril there come in the providence of God unexpected strength and grace for His servants.

Have Been Days of Doubt

Even for those of us who have long been closely associated with the work of the Christian college and who have had abundant opportunity to observe its work from the most favorable vantage points, it can not be denied that there are times of heart-searching doubt. There are times when we must ask ourselves whether we really believe with all our heart in the work of Christian education, whether we can sincerely justify before the bar of conscientious thinking the sacrifices which we know are involved in its preservation and extension.

For, together with the opportunity to observe what is good and praiseworthy in our Christian schools, there inevitably also come opportunities to observe their shortcomings and failures. Do not these schools, one must ask, seem in hundreds of instances to fail to implant in their students those high ideals of character, scholarship, and Christian faith of which their advocates so glowingly speak? Can not almost every community of any size in our land point to some former student of a church college whose interest in and support of the Church is now at best but a tenuous thread? And are there not examples that are even more completely discouraging in their results? Furthermore, is not the whole program of Christian higher education too expensive in this day of universal state support of the educational enterprise? Should we not yield to the objections of some of the secular-minded church people and give up, or at least sharply curtail, the far-flung program which we have set for ourselves as church bodies and institutions? Questions of this sort arise to disturb the mind of every honest thinker upon the problems of the Christian college today.

When Faith Is Imperative

Faith lies at the root of action, and the more spiritual the task in which we are engaged, the more true this is. For one who is engaged in a work like education, therefore, the importance of a deep conviction of the value of the thing he is doing can scarcely be overemphasized. Even the most subtle doubt has a corrosive effect upon both vision and courage and personal dynamic.

Because no other resource of the Christian college is more important or far-reaching in influence than is a fundamental *faith* in its own calling, the renewal of this faith now being born out of the agonies of war is a priceless addition to its resources. May I, by way of illustration, call attention to my own experience bearing on this point?

During the last year or two there has come to me, like a flood of morning light, a reborn and deepened conviction that the work of the Christian college represents a fundamental and irreplaceable value in the life of both our Church and our country. And this revived conviction has brought with it the new strength of a freshly clarified purpose and an increased joy in participating in one of earth's highest enterprises. It is true that I have known for many years what a glorious thing it is to meet, in the congenial atmosphere of a Christian college, with a group of eager young minds and in their company to follow the shining trails of truth "wherever the argument leads." As every true teacher knows, to teach when minds are open, is a thrilling experience. With reverence we may say that even the ordinary Christian teacher understands in some measure the feeling of the Master-Teacher when, after expounding spiritual truth to a receptive learner by Samaria's well, He said that, for the time being, He did not crave earthly meat and drink. But though I have experienced something of this through many years, its full glory has come to me of late with new power and pointedness. And the chief *source* of this renewal of vision has been the letters that have come from former students now being tested in the stern disciplines of war. The frank and unsolicited testimony there recorded has etched in unmistakable clearness how strong and incomparably rich is the setting for life and learning that is provided in the atmosphere of the Christian college. Whether explicitly stated or not, in letter after letter, there is revealed an awakening to a new appreciation of how genuine and enduring are the values embodied in these colleges of ours. The words of one such student fairly symbolize the tenor and tone of all:

> *"In this letter, sir, I'd like to express my thanks for what ———— College has given me for my Naval and probably my future background. . . . . As a Service man I have known a few hardships and I expect many more before the war is over, but ———— College has given me a background of truth to carry me through."*

"Night Brings Out the Stars"

The night brings out the stars. Years of drouth help us appreciate abundant rainfall and luxuriant vegetation. In illness we learn to treasure the blessings of health. And likewise, it has taken the horrors and hardships of war to set off in full and striking contrast the riches of life as it is lived in the peaceful environment of the Christian college. In that environment, the souls of youth may drink deeply of the very best gifts that life offers: the treasuries of truth in all its realms, the cordial and intimate fellowship of keen minds and disciplined personalities, communion with God cultivated in sincere worship and through evangelical instruction, the challenge of beckoning fields of human service and the availability of means for preparing to enter upon them, the boundless horizons of life eternal revealed through the Gospel of Christ.

In fact, it might well be said that nowhere are all the blessings of peace more strikingly epitomized than in the atmosphere of the true Christian college. Is it to be wondered at then that its spiritual riches are etched so clearly against the stark background of a world at war? Is it so strange that those who have endured the slavery of the gods of war should be able to see most clearly and to point out to us and others how beautiful is the service of the Prince of Peace?

Making Strong the Citadels of Truth

But the vision of Truth is in vain if it does not lead to fitting and effective action. To those of us who in this time have seen with renewed clarity the greatness hidden in the Christian college there comes the call, strong and compelling, to give ourselves, even amidst the present darkness, to the building of these temples of light and peace. We must hold, unconquered and unafraid, the citadels of Christian education now, while we dream and plan and prepare to build them better and stronger when the war-drum throbs no longer and the battle-flags are furled. Then, in a fairer, brighter day, widening gates of opportunity shall again be flung open. One day our young men and women shall return, and the Christian colleges shall experience in larger measure than ever before—God grant—the joy of unfolding minds being set free in the Truth in Christ, of intellectual horizons being lifted and broadened, of young hearts being enkindled with a passion for human service.

Whatever sacrifices and struggles our schools must go through today will find their full justification in the light of the new opportunities then afforded. Whatever efforts and offerings must now be made by our churches in support of these schools, will then be seen to have been a high privilege and not simply an obligation. *When* that day and hour shall come again, no one of us knows. But when it comes, let it find us ready.

The Scandal of the Church

By Rubert A. Hull
Pastor of Ivanhoe-Arco Parish in Minnesota

IT IS ESTIMATED that ten per cent of our communicant members—the young people of the Church—are with the armed forces of our nation, now at war. We are beginning to think and pray for the return of this group, minus the fraction which will be classified among the casualties of war, including the maimed and broken bodies and minds that will languish in our hospitals for years to come and the few who will remain in the service to help police the world.

How will the return of the ten per cent, minus this fraction, affect the small town and country churches of our nation? Are we prepared for their return and their new leadership?

I have just moved into a section where there is too much overlapping of Lutheran church work, not to mention churches of other groups. And that raises questions.

A Church Triangle

Some weeks ago it was my privilege to serve as guest preacher in a little town built around a beautiful triangular park in Minnesota. At each point of the triangle there was a Lutheran church. They were known in the community as the *Swede,* the *Norwegian,* and the *German* churches, although they ministered to third and fourth generation Americans. We had no bell in the little church where I held out for the day, but we started our worship at the call of the bell in the big Norwegian church near-by. I had a feeling that the Augustana people should at least pay for the grease for its lubrication, since the bell served two purposes—an awakening call for the Norwegians and a call to worship for the Swedes!

There were just fifty minutes for a worship service and we rushed right through, since we had only a fifteen-minute intermission in which to get to our big church, eight miles away. The second bell, the call to worship for the Norwegians, had sounded before I got away. As my car swung around the corner, I just missed a collision with the brother pastor of the German church, who was two minutes late in coming from a service in the second small town where I was bound. We said, "Good morning!" and hurried on. I made the eight miles in the nick of time, but the experience was hardly conducive to conducting a worship service.

After the service in our big church of the parish, I felt free to greet the people. The bell of the little Norwegian church a block away sounded, and, as I looked over that way, their pastor rounded the corner at about seventy per, with all the rights and privileges of the clergy thereto appertaining, to conduct his second service that morning. He must have been delayed two or three minutes in leaving his big church on the triangle.

The "Ten Per Cent" Will Wonder

Now, I'm afraid that the returning ten per cent, minus a fraction, are not going to look at this sort of thing with favor. They will have rubbed elbows with too many people for anything like this during the years they have served Uncle Sam. They will be the leaders of the future in the Church and in community life. Are we prepared to let them assume leadership on a higher level than that of the home community clan? Must they of necessity be disappointed in us who have remained at home and who have eyes to see and see not?

One clergyman and one church in each of these two towns could do more effective work than the three are now doing. This would leave the third pastor and the money now devoted in maintaining the four extra church buildings to be converted into soul-saving effort, and all three pastors would assuredly be much more happy in their work and the congregations more satisfied in an all-community service. We have many county-seat towns yet unoccupied which by united effort might become strongholds for Lutheranism.

The young men and women now in the country's service, when they return to the small towns and rural sections of good old U. S. A., may even demand efficiency in the organization of community church life, and they will undoubtedly welcome a worship service without frills or fancies, for we must remember that they have been face to face with reality in the life and death struggle into which they were cast.

The problem of getting together as neighbors to work out a solution which will save duplication of effort is not an easy one. It will ever remain a local problem in which human pride and prejudice will have to give way to the Spirit of God, as our Lord and Saviour gives direction. It may require guidance from the outside that is firm yet gentle. But the ten per cent, minus a fraction, who will return to our small communities to assume leadership in tomorrow's Church will be used to facing hard tasks and united effort. Will we who have remained behind in the struggle let them have their way in reshaping our communities for more wholesome living?

We Finally Become Resigned

I am writing this while still new in this section of the great Northwest. After I have been here for some months, there is danger that I may resign myself to the incongruous situation, especially if I too must enter into the struggle to preserve a part at the expense of the whole and thus lose the benefit of the kind of united action which we recognize as absolutely necessary in a time of national crisis. In the meantime, let us hope that there will be no serious collision between the three Lutheran pastors while going around the triangular park on line of duty, each commissioned to serve a portion of the community, while each of the three has been trained efficiently to minister to the whole community. Commissioned by respective church groups!

When our boys and girls return to us from this bloody fray as mature men and women, they will have learned something about efficiency in the performance of a common task. If the present war were carried on by our nation with such inefficiency and duplication of effort as is found in the Lutheran Church of America, then, I fear, the ten per cent would never return to us who are waiting for them. But, please God, many of them shall return, and, we trust, they shall also be used by Him to bring about great changes in the manner in which we are doing the work of the Lord in the smaller towns and rural sections of our beloved land.

VIEWING *the* BOOKS

LUTHER'S SMALL CATECHISM. New revision of the Missouri Synod explanation. Concordia Publishing House. 221 pp. 50c.

This revision of the "Schwan" catechism explanation has been planned and in preparation ever since the four-hundredth anniversary of Luther's catechism in 1929. It is an attractively bound book, 7½ by 5 inches, printed on good paper, with many different type faces to make the reading easier, a beautiful colored reproduction of the boy Jesus in the temple as frontispiece, and many three-quarter inch square engravings scattered through the book. So much for the form.

The content is as to quality excellent, but as to extent rather frightening. There are 331 questions, the answers to which are frequently divided into two or three parts. But that does not include the original sixty-nine questions and answers of Luther's text, which are printed separately in a box as one comes to them, and are not numbered. That makes 400 questions. In addition there are 703 proof passages, though, of course, some of these are repeated more than once. For a parochial school where the catechism is a textbook every day for a year, so much material might be desirable. For the average pastor's weekly or semi-weekly confirmation class, it is a little overwhelming. One answer I regret to see in the new catechism is that to question 61: "Marriage was instituted by God, and is entered into by rightful betrothal, or engagement." In this country one is not married when he becomes engaged, Missouri to the contrary notwithstanding. J. A. Dell.

THE HISTORIC MISSION OF JESUS by C. J. Cadoux. Harper and Brothers, New York. Price, $3.00.

Several books dealing with the interpretation of Jesus and His mission have been published recently. It seems to be generally felt that the sources (the Gospels) have now been studied so long and thoroughly that it should be possible, on the basis of "assured results," to present a true picture of the historic Jesus. It should be possible to go back of the interpretations of the Church, represented by the Gospels, to the actual life of the historical Person.

Dr. Cadoux follows this method. He assumes that by peeling off, as it were, the several layers of tradition, he will have left the authentic words and deeds of Jesus himself. In following this method he ignores the contention of most historical critics of today that *all* of the tradition handed down through the Church was influenced by the problems and situations which confronted the early Christian movement. This would lead either to scepticism, admitting that we now can recover practically nothing of the historical Jesus; or else to a recognition that the only historical Jesus there is, is the Jesus of the Gospels.

The historic mission of Jesus was addressed primarily to the whole nation of Israel. If Israel would only be purified and prepared, it would see and accept its divine mission to bring the knowledge of God to all the Gentiles and all the world. In His early ministry Jesus confidently expected the whole nation, or at least the great majority, to accept Him and His message. This involved repentance, an acceptance of the way of love, a changed attitude toward Rome, and a willingness to become the suffering Servant. It might be said that Jesus' message centered in the attitude toward Rome, because this was a concrete and immediate problem. Jesus called upon the Jews to substitute love for hate toward the Romans, to forget the dreams of revolt, to "make peace while on the way," to "turn the other cheek" (when the Romans attacked), to "go the second mile." All these sayings are interpreted as referring, not to private quarrels between Jews, but to the relation between Jews and Romans. In the beginning of His ministry Jesus was popular, but when the people found what the nature of His program was, they rejected Him. In His later ministry Jesus saw His death as a means of bringing in the great repentance. He would return after a short interval and establish the Messianic Kingdom in power and great glory.

These two conceptions of Jesus stand quite isolated from one another. In one Jesus is striving to prevent a clash with Rome and the inevitable destruction of Jerusalem, and He calls upon Israel to fulfill its divine mission in being the bearer of the divine revelation to the Gentiles. When He fails to win the people, He still expects that His death is to accomplish what He failed to do by His personal appeal—to bring the people to repentance. In the other conception Jesus is the Son of Man who comes on the clouds of heaven and with catastrophic suddenness establishes the Kingdom. In one case the Kingdom would come when, through the activity of Jesus and His disciples, the people's thoughts were turned from a war of vengeance on the Gentiles to the idea of service; "the gentle, the peacemakers, the true sons of God would—inherit the earth. The Son of Man, "the people of the saints of the Most High," would become the unofficial leaders and teachers of the race" (p. 218). In the other case

the Kingdom would come as a destruction of the powers of evil. Dr. Cadoux argues quite persuasively that the material in the Gospels supports this interpretation, but the two conceptions stand nevertheless quite isolated and independent. It is not difficult to see which conception the author himself would be prepared to accept. While he presents the eschatological thought of Jesus fully, it is the early message of Jesus that the author finds most vital.

The book is divided into four parts: The Bringer of the Kingdom; The Nature of the Kingdom; The Future of the Kingdom as First Envisaged; The Future of the Kingdom as Last Envisaged. The summaries at the beginning of each chapter and at the end of each part are a great help in gaining a comprehensive view of the author's presentation and arguments.

E. H. Wahlstrom.

The Reader's Viewpoint

WHAT DID LUTHER TEACH?

ON P. 246 of the *LUTHERAN OUTLOOK* (Oct. issue) in a review of Soper's *The Philosophy of the Christian World Mission,* the reviewer states that though he has been a Lutheran for over fifty years, Soper's statement (p. 120) that Luther figured the world was coming to an end in 1558, was news to him. Gustav Warneck (whose scholarship and knowledge of mission history is beyond criticism) states in his *History of Protestant Missions* (third English ed., 1906, from eighth German ed.) p. 16: "It was the general view shared both by Luther and Melanchthon that the whole course of the world was divided into three periods of 2,000 years and that the third 2,000 years beginning from Christ would be shortened so that in the middle of the 16th century, some time in the year 1558, the last day would come."

Dr. F. Braun, in his lectures, published in the *Journal of Theology* (progenitor of the *LUTHERAN OUTLOOK)* Vol. VII, No. 9, 10, p. 664, also quotes this statement.

Soper is quite right. No inspiration for world-missions can be gained from the Reformers. It is not our purpose at this time to "diagnose" why this is so. Braun, in his lectures referred to, p. 665 (presumably using Warneck as a source) reminds of the official pronouncement of the theological faculty of Wittenberg proving from Scripture that the Church had no further obligation to the heathen. Later, in 1708, the faculty called foreign missionaries "false prophets." The great dogmatician, Gerhard (d. 1637), was even more emphatic in his *Loci Theologici,* XXIII, XXIV. My only purpose in calling attention to this is that we of the Church may humbly face facts, confess our shortcomings (we Lutherans haven't done too well in world-missions), and repent by bringing forth fruit worthy of repentance in a deepened, revitalized interest in the evangelization of the world.

While in the mood, mention may also be made of the review in the Nov. issue of the *OUTLOOK* (p. 278), where, after referring to the fact that Dr. Kretzmann holds to the Father Schmidt-Dr. Zwemer thesis, the statement is made, "as we would expect him to do." The inference seems to be that one should readily agree with the Schmidt thesis. While I also accept the "primitive monotheism" theory of the genesis of religion, room must be left for those who cannot accept it, e.g. Th. J. Meek in *Univ. of Toronto Quarterly,* VIII (1939) pp. 181 ff. Albright, in his *From the Stone Age to Christianity,* (1940) p. 125, says, "It has been particularly interesting to see the reaction of American anthropologists, nearly all of whom oppose Schmidt in his main thesis, though accepting many of his ideas in detail."

Incidentally, it may be questioned whether Zwemer's name should be coupled with that of Schmidt. It might be more justifiable to call it the Lang-Schmidt thesis. Fr. Schmidt has done a magnificent piece of research, as attested by his monumental five-volume work, *Der Ursprung der Gottesidee.* The discussion on the genesis of religion still continues!

Rock Island, Ill. GEO. N. ANDERSON.

URGES YOUNG MEN TO ENTER CHAPLAINCY

Dear Dr. Ryden:

I have heard a lot of criticism of the clergy because there are so many young fellows not in the Service. This makes me feel kind of bad, especially since the Catholic Church is ordering their young men into the Army and Navy. They will capitalize on this from every possible angle.

The medical profession has solved that problem by an Assignment and Procurement Board in each district of the country. This Board decides what doctors can be most easily spared from the district in which they live. This Board is composed of doctors beyond the age limit and men who are respected and trusted.

I think a similar set-up would be a good thing for these young preachers, because if they are like doctors they will take suggestions from their professional brethren, but will heartily resent "interference by outsiders."

Believe me, I'm not suggesting this in a spirit of criticism but to avoid criticism. What do you think of the idea?

Best personal greetings.

Sincerely yours,

St. Paul, Minn. OLOF I. SOHLBERG, M.D.

SURVEYING the CONFERENCE

American Lutheran

By ARTHUR P. MICHELFELDER

"Apostles of Literacy" Fly to South America

FIVE young men from different denominations have been chosen by Dr. Frank Laubach, the "Apostle of Literacy", to accompany him on an eight-month trip to South America, which will include Jamaica, Cuba, Haiti, Santa Domingo, Puerto Rico, Trinidad, Colombia, Ecuador, Peru, Bolivia, Paraguay, Brazil, Central America, and Mexico.

Special Commissioner Theodore Fricke (see October *Outlook)* is honored to be one of the five young men who shall be called the "Apostles of Literacy" following the system Dr. Laubach has originated, and they in their own spheres will follow in his footsteps as he aims to develop them as his proteges so that his work may continue after his retirement.

The special party left Miami, Florida, by plane made available by the United States government, November 19. At the end of the trip a month's seminar will be held in Mexico City, where missionaries and college students will be invited. The Board of Foreign Missions plans to send missionaries to this seminar.

After Commissioner Fricke returns from this extended trip, war conditions permitting, he will visit the India and New Guinea fields, as directed by the Board.

The recent popular book, "The Silent Billion Speak," by Dr. Laubach, was reviewed recently by Senator Owen of Oklahoma and entered as a two-page review into the July *Congressional Record.* He has concluded a picture with Walt Disney for the United States government as part of the Good Neighbor Policy.

The prayers of the American Lutheran Church go with Pastor Fricke for a blessed trip and a safe return.

Perhaps three things could summarize the trip to South America: a) Studying at close range the literacy program and techniques: b) Giving to the future executive secretary "laboratory experience" in the field of missions; and c) obtaining an impression as to the mission possibilities of South America.

"Evangelism—Beginning With Us"

In the Church Budget Commission meeting held at Wartburg Seminary, October 12 and 13, the special theme became "Evangelism—Beginning with Us." Every official of the Church and special delegate helping to set the budget for next year joined in the program that the American Lutheran Church needs a spiritual renewal—"beginning with us."

President E. A. Sagiebiel of the Texas District, commented on a proposal for an expanded program of Evangelism in these words: "We need to be truly converted before we can use the most elaborate machinery. We must be the children of God in the full sense. Until we are, we can build machinery but we cannot operate it. We must begin with the hearts of those who call themselves Christians."

So it was not money, nor machinery, but men! Men and women and children without the Gospel message of salvation need to be won for the Savior. That dynamic program of saving souls must begin with us. Thus the long-ranged program centering in Evangelism and covering the entire period of life from the cradle to life eternal was studied by the Budget Commission in Dubuque.

Capital Seminary Celebrates

With the largest enrollment in the Capital University Seminary in the 113 years of her serving the Church, the eighty students attending classes and a part of the ten serving congregations this year, together with professors and the grads who returned for another two-day session of Pastor's Institute, celebrated together in study under the leadership of the Seminary faculty.

As a special interest, the Rev. Theodore Liefelt, newly elected professor of New Testament Theology succeeding Dr. G. C. Gast, who resigned to accept another position in the Church, was inducted into office with special services in Christ Lutheran church on the evening of November 10. Dr. Edward Fendt delivered the sermon; President Poppen, assisted by Dr. F. B. Hax and Dean P. H. Buehring, officiated.

Professor Liefelt is a graduate of Capital University in 1931, receiving Bachelor of Divinity degree three years later. A Master of Arts (in Psychology) was acquired from the University of Pittsburgh in 1935. In 1941 he received a Master of Theology from Princeton Theological Seminary. He was assistant pastor in Saint Mark's Lutheran church, Butler, Penn., beginning in 1935, and was added to the teaching staff at Capital as instructor of Bible and psychology in 1936, becoming assistant professor of Bible in 1939 and called to the Theological Seminary in 1942.

Thus the teaching staff of the Seminary at Columbus numbers six professors again: Dr. Paul H. Buehring, Dean and professor of Historical Theology; Dr. J. A. Dell, professor of Practical Theology; Dr. Herbert C. Leupold, secretary and professor of Old Testament Theology; Dr. Edward C. Fendt, professor of Systematic Theology; and Professor Wm. C. Craig, professor of speech, together with the newly installed Theodore Liefelt, Professor of New Testament Theology.

"Unconditional Surrender to Christ"

That was the theme of the second annual Reformation Rally held in Columbus, Ohio, when 3,500 Lutherans packed Memorial Hall for a second successive year to hear Dr. Gerhard E. Lenski of Washington, D. C., Grace Lutheran church, deliver a powerful message on "Lessons to be Learned." A large committee of laymen from the Lutheran churches of Franklin county set in order the program and executed it with precision and effect.

Elsewhere, in city and village, many other such rallies were held on the evening of October 31, in commemoration of the 426th anniversary of the Reformation. God only knows the services rendered to the many communities where such worship services were held. "All glory, praise, and honor to Christ, Redeemer, King."

Lutheran Free Church

By H. C. CASPERSEN

Institute on Home Missions

AT the annual conference last summer the following resolution was adopted: "Recommended that a week's institute be held at Augsburg Seminary during the coming year for the theological students and pastors under the auspices of the Board of Home Missions and Augsburg Theological Faculty."

In accordance with this resolution such an institute is being planned to

be held the first part of the new year as soon as practicable after the holiday vacations.

Invitation is extended to pastors in and around Minneapolis and St. Paul, and others who can come, to attend the course of lectures and take part in the "round table" discussions that may follow. Detailed information will be given later through the press and by letter.

Seventy-five Year Anniversary

The Nordland Lutheran Congregation at New London, Minn., the Rev. V. S. Dahle, pastor, celebrated its seventy-fifth anniversary on Sunday, November 14. The president of the LFC, Dr. T. O. Burntvedt, preached a very able sermon at the forenoon session, and a former pastor, the Rev. E. M. Hanson, gave a message in the Norwegian language in his old, masterful way. The guest speaker for the evening was another former pastor, the Rev. George J. Knudsen, Minneapolis, who delivered a challenging sermon.

A history of the congregation was prepared by Mr. and Mrs. Peter M. Borsheim, and read by him. This will prove to be an interesting historical document with references to the development of the community as well as of the church.

The congregation was organized in 1868, and shortly afterwards a minister was called. He was the Rev. T. H. Dahl, who later became the president of the United Norwegian Lutheran Church after the death of the renowned Rev. Gjermund Hoyme. A later minister of the congregation was the Rev. A. N. Kleven, the father of Dr. Nils Kleven, now president of the Southern Minnesota District of the NLCA. The present minister, Viggo Dahle, is the son of one of the pioneer pastors in northern Minnesota, the Rev. Ole Dahle, now deceased.

Nordland is a large congregation in the very heart of the state. It is the childhood home of Senator Henrik Shipstead, who was confirmed in the Nordland congregation by the Rev. M. M. Midthun. A brother and a sister of the Senator are members of Nordland. The congregation has a commodious and attractive church structure, which, though situated in entirely rural surroundings, has all modern improvements, light, heat, etc. It is in the center of an old, beautiful settlement, mostly of Norwegian descendents.

Pastors Moving Westward

The pastor in the Madelia, Minn., charge, the Rev. Alexander Borrevik, has accepted a call from the National Lutheran Council to superintend the Lutheran Center at Astoria, Oregon, and has already left for the coast. The Madelia charge will, temporarily, be served by a Madagascar missionary, the Rev. M. G. C. Vaagenes.

Pastor G. Rundstrom, Williston, N. Dak., has accepted a call from Enumclaw, Wash. He has left North Dakota and is already settled in his new charge. Temporary service will be given the Williston charge by the home mission field missionary, the Rev. J. A. Pederson.

Pastor J. T. Quanbeck, treasurer of the Board of Home Mission, and also a field worker, has left for the west coast to investigate some new fields in the vicinity of Seattle and elsewhere.

Bible Society Meeting

Dr. T. O. Burntvedt, president of the LFC, attended a meeting of the advisory council of the American Bible Society in New York City on November 30. The presidents of the several Lutheran church bodies are members of this council, together with a large number of other churchmen.

Returning to America

Together with a number of other missionaries who have been interned in China for some time, Missionary Fred Ditmanson and Missionary Arthur S. Olson, wife and children, arrived at New York on the *Gripsholm* the first part of December. Mrs. Ditmanson has been in the United States for a couple of years.

Another foreign missionary, Miss Inga Heggum, who worked in the Philippines, had not been heard from for about two years. News has now reached us that she is alive in a Japanese internment camp.

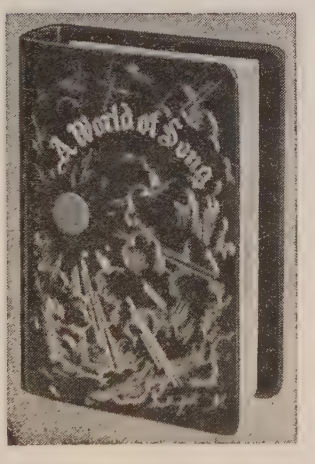
God Bless Our Lads

This is a Prayer by E. Sparrow written in verse form and may be sung to the melody, "Abide with Me." It is printed in four stanzas on a sheet 5½x4¼ inches. Suitable for inserting in your hymnal. The first stanza follows:

"God bless our lads" in air, on land, and sea
Full well we know how dear they are to Thee.
Where'er they go, whatever they may dare,
God ever keep them in Thy gracious care.
—E. Sparrow, Cardiff, England.

75c a hundred; postage extra

A World of Song



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The pages of each unit are 4¼x6¾ inches. Most of the songs have a full music score.

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Unit II, Danish Hymns
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Unit V, American Songs, Spiritual and Folk Songs
Unit VI, Songs and Folk Songs from Many Lands
Unit VII, Songs of Peace and Homeland
Unit VIII, Old Familiar Songs
Unit IX, Informal Songs, Rounds, and Bugle Calls
Unit X, Children's Songs

LUTHERAN PUBLISHING HOUSE
Blair, Nebraska

Augustana Synod

By ARTHUR O. ARNOLD

Church Paper Week

INDICATIONS are that this year's Church Paper Week will result in the highest number of subscriptions ever recorded for the two synodical publications, the *Lutheran Companion* and *Augustana*. Reports received thus far indicate a substantial increase over last year's record of 20,531 new and renewal subscriptions. Several churches are providing funds from their budget for the mailing of the *Lutheran Companion* into every home in the congregation as an investment in better informed and more vitally interested church members. More than 700 organizations in congregations throughout the Synod have sponsored the campaign.

Tracts

Tracts have long been used by individuals for personal evangelism of one form or another. Since 1935 the Synod has distributed no less than 6,980,000 tracts—sent to each congregation for distribution to the church membership. The tracts have varied in subject matter, covering many aspects of the Christian life, as well as spiritual and moral problems of our day. Each year one Sunday is set aside as "Tract Sunday," when some tract is distributed and a special offering received for the Tract Fund.

Hymnal Committee

Church hymnals seem to be like weather reports—they are quite adequate for the day they are made, but seem to be in need of almost constant revision, for conditions change with each new day. The Augustana Synod's Hymnal was published in 1925, the result of twelve years of work by a special committee of the Synod.

In 1936 another Hymnal Committee was appointed to consider criticism of the present Hymnal and to evaluate new material which might be included in a revised edition. The fact that four of the six members on the new committee had served as members of the previous committee indicates that the Synod is not acting because of dissatisfaction with a previous work, but out of a realization that there is need for constant alertness that our services be of the utmost value to the worshipers. The Committee will report its completed task at the synodical meeting in June, 1945, if possible.

The Augustana Foreign Missionary Society

On April 10, 1886, a small group of men met at Augustana College to organize the Augustana Foreign Missionary Society. The purpose has been threefold: To secure funds for the cause of missions; to carry on an educational program for that cause, and to recruit missionary candidates. The organization is primarily a campus activity, although it has members throughout the Synod. During the first fifty years of its organization it contributed no less than $132,000 for the cause of foreign missions, secured mainly through membership dues, offerings at services conducted by students, and special gifts and bequests.

The educational program has largely been carried on among the student body at Augustana College, though the organization has published materials distributed more widely. The recruiting phase began with the purpose of calling and commissioning missionaries. The Synod never entrusted the organization with this work, but there is no question that the Synod was moved to action through the challenge and inspiration coming from the Society. Most of the Synod's missionaries either received their impetus or were streng-

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hened in their purpose through the ctivity of the Society. Its annual tag ay drive resulted in the acquisition f 253 members, and a total contribuion of $341.78 from college and semiary students and faculty.

This and That

The Minnesota Conference recently ponsored fourteen fall rallies for its uther Leaguers. One was held in evry District, with the same theme, *Christ Our Life*, for each of the meetngs. . . . The Handel Oratorio Society f Augustana College rendered Hanel's **Messiah** on December 12 in the ollege auditorium. . . . The Rev. Grangr E. Westberg of Bloomington, Illinois, as accepted the call to become chapain at Augustana Hospital, Chicago. He will begin studies in March and will ake up his work next October. . . . The Centennial Fund has grown to $2,-014,830. The goal is $2,134,352. . . . The Dr. Hult Memorial Scholarship Fund s growing. Various Seminary Classes f recent years are contributing to the Fund, which now totals $863.60.

United Danish

By H. SKOV NIELSEN

In Memoriam

PASTOR H. W. Bondo of Farmington, Minnesota, the eldest of three Bondo brothers in the ministry of our Church, passed away on Nov. 15 after an extended period of failing health, but without previous confining illness. He was seventy-one years old. Pastor Bondo was one of our earliest American-born pastors. Having been ordained in 1903, he had served our Church faithfully and well for forty years. For some time he headed the synodical Board of Education, and more recently the Board of Charity. The greater part of his pastoral work was done at Albert Lea, Minn., where he served the Trinity Church from 1921 to 1942. He was laid to rest in the Bondo family plot in St. Paul's cemetery at Boomer, Ia. Of the three brothers in the ministry, now only the Rev. V. W. Bondo of Toronto, Canada, remains.

Anniversaries

The following congregations have recently celebrated the fiftieth anniversary of their founding: Emmaus, Falmouth, Me., Oct. 20-26; St. Paul, Rockfield, S. D., Oct. 15-17; Bethany, Ruskin, Nebr., Dec. 1-5.

Building Programs

The newly merged Trinity Church at Waupaca, Wis., has voted to erect a new and larger church edifice as soon as conditions permit.

The governing board for the Pleasant Hill Bible Camp at Gowen, Mich., has invited interested individuals to erect additional cottages on the camp grounds and thus increase the facilities of the camp. Such cottages are to become the property of the Association, but the builders will have the free use of them for two weeks each season.

A recent meeting of the stockholders in the Salem Old People's Home Association of Elk Horn, Ia., launched a plan for the erection, when conditions permit, of a new building to house about forty invalid guests. The cost of the projected addition is estimated at about $80,000.

From Dana and Trinity

A gift of $1,000 toward the purchase of a new grand piano for the chapel has been received from Mr. and Mrs. Peder Mickelsen of Minneapolis, Minn. Mr. Mickelsen is a member of our synodical Board of Trustees.

From Sgt. Reynold Tange, pre-seminary student now in the Army, a gift of $75 has recently been received. In an accompanying letter the donor writes: "In view of the fact that our school may be naving a hard time financially during these troublesome times, I desire to present a small gift to aid in keeping Dana's doors open."

Mr. Lloyd Neve, Dana junior and son of Pastor A. V. Neve of Sleepy Eye, Minn., was elected president of the Midwest Regional LSAA at a convention held in Lincoln, Nebr., Oct. 29-31.

The Rev. Geo. Pallesen of Humboldt, Ia., was the guest speaker for the annual Spiritual Emphasis Week, held this year Nov. 21-24, inclusive.

Norwegian Lutheran

By L. M. STAVIG

Centennial Observance

AN extensive program of special services marked the Centennial festival in Norway-Muskego Church, the mother church of our Synod, at Waterford, Wisconsin. The first of the services was held in conjunction with the Eastern District convention in June and the final services during September of this year.

Speakers included Dr. Martin Anderson, president of Eastern District, N.L.C.A., and Dr. T. F. Gullixson, president of Luther Theological Seminary, St. Paul, Minn. Norwegian Day was observed June 27 with Dr. A. J. Bergsaker as preacher. A special Community and Patriotic Day was observed on Sept. 5, with Dr. N. M. Ylvisaker as speaker. A feature of the observance of this day was the dedication of two beautiful walnut service plaques honoring the servicemen of World Wars I and II.

The two-day services of September 12 and 13 brought the anniversary to a fitting conclusion. Dr. J. A. Aasgaard, president of the Church, preached the anniversary sermon. Other speakers were the Rev. W. Lowell Jacobson, a son of the congregation, the Rev. J. L. Kildahl, former pastor of the congregation, and pastors of the Milwaukee Circuit who conducted their fall meeting in the historic centennial congregation. Greetings from many individuals, including President Roosevelt, were read.

Children's Centennial

Two thousand children from the Sunday schools of Minneapolis and St. Paul met on the Luther Seminary grounds, just outside the original Muskego Church, for a commemoration service on Sunday, Oct. 3. Coming by auto, chartered street car, and on foot, they crowded into the natural amphitheatre at the Seminary. The program, presided over by Dr. J. C. K. Preus, executive secretary of the Board of Education, brought messages to the children from the president of the Church and the president of the Seminary. The story of old Muskego was told, and with it the story of the growth of the Church through the first one hundred years of its history.

Following the program, a procession was formed and two by two the chil-

Directory of Schools

of the American Lutheran Conference

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of The Lutheran Church
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
Senior High School
An American Lutheran Conference Venture
S. C. EASTVOLD, President.

DANA COLLEGE
and
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
L. SIERSBECK, College President.
J. P. NIELSEN, Seminary President.

dren marched through the old church and then on through the present Seminary building.

Pastor to Central Church

The Rev. Elmer S. Hjortland has accepted the call to the pastorate of Central Lutheran Church, Minneapolis, to succeed Dr. J. A. O. Stub, who resigned several months ago. Pastor Hjortland is at present serving as a chaplain in the Army.

Pastor Hjortland graduated from St. Olaf College in 1920 and from Luther Seminary, St. Paul, in 1923. He has served two pastorates, Grace Church at Eau Claire, Wis., and Ascension in Milwaukee. His work in both parishes was exceptionally effective. He has been active in civic and community life throughout his ministry.

Special interest is connected with the call to succeed Dr. Stub, for it was Dr. Stub who confirmed Pastor Hjortland and who inspired him with the desire to serve the Church in the ministry.

Prof. Carlo A. Sperati

A distinguished and colorful career of service in the Church was terminated when Prof. Sperati recently announced his retirement from active teaching at Luther College in Decorah, Ia. For almost forty years his bands have made regular trips through the Church and have been a part of the program of festive church occasions.

Prof. Sperati came out of Norway as a boy. In his veins flowed a mixture of Italian and Danish blood. The Italian father was organist in the Catholic Church of Oslo, conductor of a theatre orchestra, and captain and band leader in the Norwegian army. The young Sperati was determined that he would not become a professional musician and left for a life at sea. After six years as a sailor he found employment on the Atlantic seaboard. Here he met Deaconess Elizabeth Fedde, who influenced him to attend Luther College. There the young musician heard the call to the ministry. Following the completion of his seminary course, he served Pacific Coast congregations for fourteen years.

Then came the call to service in the field of music at his Alma Mater.

Since 1905 Prof. Sperati has headed the Department of Music at Luther College. Concerning him it has been said, "He is an ordained minister of the Word, and to him his every duty is the fulfilment of the ministry which the great Bishop of the Church, Jesus Christ, conferred on him at the time of his ordination. The fact that much of it lay in the field of music is merely incidental. It is as a minister of the Church of Christ that Dr. Sperati has always served."

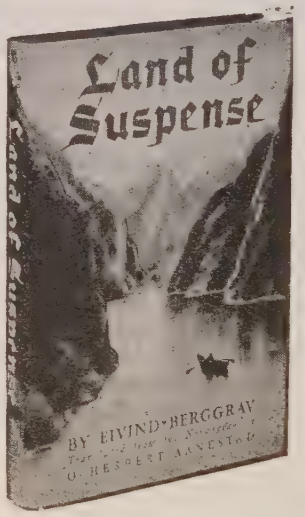
WCAL

WCAL, the radio station of St. Olaf College at Northfield, Minnesota, is this year observing the completion of twenty-five years of service. The station began in 1918 with the experiments of students of the Department of Physics in the college. The first broadcasts were conducted under an experimental license from the government. On May 6, 1922, the station was officially licensed as WCAL by the federal government, becoming one of the two or three first stations west of the Mississippi river.

The entire station has been rebuilt several times, with the greatest steps forward being taken in 1930 and 1938. Since May 1, 1938, it has operated under a power capacity of 5,000 watts and has shared time with the University of Minnesota station. A splendid, modern building, including space for equipment, offices, and studios, was dedicated in 1940. The largest gift was one of $10,000 from Mr. Knud O. Tormodsgaard of Beresford, South Dakota.

The station has become largely the station of our Church. The studio in Augsburg Publishing House, Minneapolis, has direct connections with the station and facilitates the presentation of programs from church headquarters. Regular services are conducted in the Swedish, Norwegian, Finnish, German, Icelandic, Danish, and English languages. Classes and chapel services are broadcast from the college. The various activities of the Church are regularly presented.

This pioneer station has rendered invaluable service to the Lutheran Church during its twenty-five years of history.



Land of Suspense

VISITATION GLIMPSES OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe
Translated from the Norwegian by

O. HERBERT AANESTAD

As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

Augsburg Publishing House MINNEAPOLIS15 MINN.

ON THE RELIGIOUS HORIZON

Few Agnostics Among American Prisoners

Spend Time in the German Prison Camps in Study and Worship—Chaplains Do Great Service

PRISONER-OF-WAR camps contain few agnostics, according to Dr. Tray Strong, general secretary of the World's Committee of the Y.M.C.A.s and world director of the organization's War Prisoners' Aid, who has just returned to this country from Stockholm, where he conferred with Y.M.C.A. workers in German prison camps.

Prisoners-of-war who have spent any length of time in internment, Dr. Strong told a press conference here, "can't avoid thinking in terms that are more or less spiritual. Men with a strong religious background, he said, find great solace in their faith, and those who are not accustomed to a religious way of life soon sense the need for some sort of spiritual anchor.

Dr. Strong was lavish in his praise of chaplains who have been captured and sent to prison camps.

It is not at all unusual, he said, for a chaplain to surrender voluntarily his identity as an officer in order to be placed among non-commissioned men.

Sometimes, in camps where no chaplains are available, Dr. Strong said, the men themselves will organize worship services. He mentioned one prisoner-of-war camp in Germany where American and British soldiers had joined together in constructing a mosaic altar entirely out of bits of broken glass.

Dr. Strong explained that one of the chief objectives of his trip abroad was to arrange for U.S. prisoners-of-war to enroll in study courses administered by the Armed Forces Institute, the Army's educational link with American universities.

Under this program, the World's Committee of the Y.M.C.A.s would purchase textbooks which would be sent to Geneva for distribution to various prisoner-of-war camps. Actual instructions would be handled by the prisoners themselves.

All work of the War Prisoners' Aid, according to Dr. Strong, is carried on by the World's Committee of the Y. M. C. A.'s, a neutral body, with headquarters in Geneva, Switzerland, in cooperation with the International Red Cross.

Neutral representatives of the War Prisoners' Aid make regular visits to prison camps, talking with leading prisoners and commandants. On the basis of their reports, headquarters in Geneva, Stockholm, New York, or other centers, dispatch needed recreational, educational, or religious supplies.

* * *

Charges Federal Council Ignores Application of Universalists

The Federal Council of Churches has ignored an application for membership from the Universalist Church of America, it was charged by Dr. Robert Cummins, general superintendent of the Church, in presenting his report to the denomination's biennial convention in New York City.

Dr. Cummins blamed the attitude of the Federal Council on a "strong and determined minority opposition." He said that during the past two years a series of informal conferences had been held—upon the advice of Council officials—in an effort "to win over" the antagonistic groups.

Throughout these conferences, Dr. Cummins claimed, "we were questioned thoroughly on matters of theology, although the Council's own by-laws specifically forbid any creedal test in the matter of membership."

"Last December," he added, "following upon our many conferences and the filing of our application, the Council met in Cleveland. I was personally present throughout the sessions. Other Churches were received into membership. No reference was made to our application."

* * *

Lutherans Aid in Establishing Hostel For Japanese-Americans

The Board of American Missions of the United Lutheran Church voted to co-operate with the Federal Council of Churches and the Committee on Resettlement of Japanese-Americans in underwriting to the extent of $2,000 the establishment of a hostel in the Northwest for housing Japanese-Americans released from resettlement camps.

A report presented by the Board's Division of Church Extension revealed that more than $250,000 has been set aside for the construction of church buildings after the war. The money will be loaned to some 100 congregations in 29 states.

Commenting on the "acute" shortage of pulpit manpower now confronting the church at large, Dr. Zenen M. Corbe, executive secretary of the mission board, told the Board that "after the war we will have enough vacant pulpits in the United Lutheran Church to provide a place for all Lutheran chaplains, all service pastors at the camps, and all graduates of theological seminaries for the next three years."

Another report disclosed that the Lutheran Service Center at Sitka, Alaska, is currently serving 4,500 men per month.

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Moscow Agreement Approved by Church

Dulles Calls Declarations Notable Step Toward Peace, Despite Major Omissions

THE executive committee of the Federal Council of Churches has unanimously adopted without change a report asserting the Moscow Declarations are a "notable step toward realizing international order" as provided by the Council's Six Pillars of Peace.

The report, prepared by John Foster Dulles, international lawyer, declares that the Moscow Declarations "mark a great development from the Atlantic Charter, which proposed no international institutions and which contained no reference to religious and intellectual freedom."

Some Major Omissions

"There still remain major omissions," the report added, "notably the omission to deal with colonial or economic matters. There are ambiguities, such as the phrase 'peace-loving nations.' But the positive aspects of the Moscow Declaration are sound, rejecting as they do any attempt to have world order merely on the military alliance of a few."

Mr. Dulles' report contained a detailed comparison, point-by-point, of the church-sponsored Six Pillars of Peace and the Declaration.

"Still Only Words"

In conclusion, Mr. Dulles said: "Christian forces can be grateful their government has cooperated with the governments of Great Britain, Russia and China to make a sound beginning for world order.

"We can legitimately feel that we have done much to create here a public opinion that has made this possible.

"We must not, however, be complacent. The Moscow Declarations go only part of the way. Even then they are still words. To move from words into functioning institutions infused with the spirit of Christian fellowship remains a political and spiritual task of immense proportions."

* * *

Free Methodist Churches To Use Music in Church

Wisconsin churches of the Free Methodist denomination henceforth may provide piano or organ accompaniment to hymn singing, as the result of a vote of delegates to a state conference of the Free Methodist Church at Richland Center, Wis.

Representatives attending the 69th annual conference voted 26 to 11 in favor of permitting music in their churches. The general conference this summer considered the proposal, but agreed to let the several state conferences decide the issue. Local churches, however, still may reject music in their services if they so desire.

Music has not been permitted in the Free Methodist Church by its constitution on organization drawn up in 1860.

* * *

Florida Supreme Court Censures Common Law Marriage

Asserting it can "give no logical reason" for recognizing marriages without ceremony in Florida, the State Supreme Court has served notice it will "examine the evidence of such transactions with increasing caution."

The court's views were contained in a decision, written by Justice Elwyn Thomas, disallowing Othelia M. McClish's claim to the estate of W. S. Yaeger as his common law wife.

Affirming a ruling of the Brevard County Circuit Court, the high tribunal said Miss McClish relied "largely, if not entirely" on a simple wedding ceremony which she said she and Yeager performed with no witnesses several months before his death.

"To lend dignity and solemnity to the marriage venture," Justice Thomas wrote, "the law provides that it may be inaugurated by a minister of the gospel, a judicial officer, or a notary public."

The Story of Our Hymns

By E. E. RYDEN

Well-known Hymnologist, Editor, and Church Executive

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Jewish Synagogue Adopts Credo Rule

Houston Congregation First Group In America to Place Membership on Confessional Basis

BY a vote of 612 to 168, Temple Beth Israel of Houston, Texas, became the first American Jewish congregation to bar from voting membership all those who do not subscribe to a stated credo of reformed Judaism, based on the platform adopted in 1885 by the Pittsburgh Conference of Reformed Jews. The credo adopted is, in brief:

Belief that the mission of Israel is to witness the unity of God.

Belief that the Jews are not a nation, a nationality, nor a race, but a religious community.

Belief in the coming of the Messianic age and not in a personal Messiah.

Acceptance as binding only the moral laws of Mosaic legislation and prophetic teaching, and rejection of the Rabbinical and Mosaic laws which regulate diet, priestly purity, and dress.

Recognition of the religious equality of woman with man.

Cultivation of the Hebrew language, but repudiation of Hebrew as the only language of prayer.

Recognition of religion as the basis of unity among Jews.

Preceding the vote on the credo, Rabbi Joshua L. Liebman of Boston addressed a public meeting, scoring the proposed action as "unprecedented, a betrayal of the democratic processes and repudiation of the thinking of Jewish leadership." He predicted "serious repercussions," asserting Beth Israel will be the "guinea pig" of an experiment in Jewry, and that other congregations may be expected to consider a similar stand.

Dr. Israel Goldstein, New York City, president of the Synagogue Council of America and Dr. Louis Finkelstein, president of the Jewish Theological Seminary of America, New York City, had attempted to dissuade the congregation from approving the credo.

* * *

Methodists Urge All-Church Fight on War-Time Evils

Reports calling for the cooperation of Methodist churches with other religious groups in combatting "evils growing out of the emergencies of the war" and urging laymen to help "keep religion alive" among men and women in the armed services were adopted at Chicago, Ill., at joint sessions of the Methodist General Board of Lay Activities and the National Council of Lay Leaders.

To meet increased needs for lay preachers in Methodist churches because of the shortage of Methodist ministers, with more than 1,000 of them in the chaplaincy, the lay leaders recommended that bishops and district superintendents extend their efforts to enlist laymen for filling pulpits.

In adopting a plan for greater efforts to combat the liquor evil, the laymen asked the Church to make "persistent and unremitting assaults on the conscienceless traffic in alcoholic beverages." They commended magazines and newspapers which refuse to accept liquor advertising.

Church aid in preventing juvenile delinquency and in cooperating with other agencies for study of the problem of adult education in relation to parental responsibility for juvenile delinquency also was asked.

Other recommendations calling for stewardship emphasis in the churches, increased financial support for the world-wide missionary and educational enterprises and for ministers in the lower salary levels, greater educational programs for the laymen, and for the promotion of "cooperative experiences" among Christian peoples of different races, also were adopted unanimously.

Pleas for supporting efforts to establish an international world order for all nations were voiced at the joint meeting by Right Honorable Isaac Foot of Plymouth, England, former member of parliament and of the King's Privy Council, and by Rev. Ralph Diffendorfer of New York, executive secretary of the Foreign Division of the Methodist Board of Missions and Church Extension.

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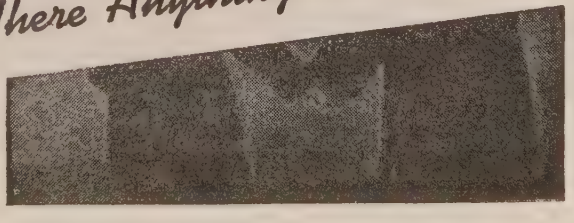

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United Lutherans In Silver Jubilee

Church Body Enjoys 58 Per Cent Growth During Its First Twenty-five Years

DURING the past 25 years the membership of the United Lutheran Church has increased 58 per cent, according to a statistical report issued by the National Lutheran Council in connection with the Silver Anniversary of the United Lutheran body. The number of baptized church members now totals 1,731,959.

Sunday schools and Sunday school membership increased 14 and 17½ per cent, respectively, during the same period.

Hailing the denomination's 25th milestone, Dr. Walton H. Greever, secretary of the United Lutheran Church, envisioned the next quarter-century as a period of closer relationship between all Lutheran bodies in this country, including the "possibility of organic union."

All Lutherans Total 5,116,807

A separate report issued by the National Lutheran Council noted that the total membership of all Lutheran bodies in the United States and Canada reached a new high of 5,116,807 during 1942.

Of this number 3,635,588 are confirmed members of 15,909 organized congregations belonging to seventeen different national bodies. The three largest are the United Lutheran Church, the Synodical Conference with 1,683,128 members, comprising five general bodies, and the American Lutheran Conference with 1,621,608 members, comprising five general bodies. Six smaller independent bodies total 72,467 members.

U.L.C.A. Silver Jubilee

Climaxing the Silver Jubilee observance of the U.L.C.A. in more than 4,000 congregations throughout the United States and Canada, on November 14, leaders of the Church gathered at the Lutheran Church of the Reformation on Capitol Hill, Washington, D. C., Dr. Oscar F. Blackwelder, pastor, in a "Festival of Freedom." A surprise feature of the service was the announcement by Dr. Walton H. Greever, United Lutheran Church secretary, that a fund of $5,000 had been raised quietly by private invitation to honor Dr. Frederick H. Knubel, first and only president, and E. Clarence Miller, Esq., first and only treasurer of the body.

The tribute to the harmonious teamwork of these two officers through a quarter century of service is in the form of a lectureship known as the "Knubel-Miller Foundation." Following the general theme, "A Better Church Through a Better Ministry," an outstanding churchman will be selected every second or third year to present a series of five lectures at one of the theological seminaries or other centers of religious life, all lectures to be made available in book form after delivery.

Liturgist of the anniversary service in Washington was Dr. F. Eppling Reinartz, Secretary for Promotion, while the festival sermon on "The Four Freedoms of Religion" was delivered by Dr. Paul Scherer, New York City pastor and well-known radio preacher. The general prayer was specially written for the service by Dr. J. Henry Harms, Philadelphia.

Letters of greeting were presented from President Roosevelt, Dr. Aasgaard of the Norwegian Lutheran Church, Dr. Behnken of the Missouri Synod, Dr. Bersell of the Augustana Synod, Dr. Burntvedt of the Lutheran Free Church, Dr. Carlsen of the United Danish Church, Dr. Haapanen of the Suomi Synod, Pastor Jensen of the Danish Lutheran Church, Dr. Poppen of the American Lutheran Church, Dr. Long of the National Lutheran Council, and others.

* * *

Predicts Re-sale of Used Bibles to Meet Shortage

Overwhelming demands from soldiers and civilians for Bibles, coupled with the rationing of paper for publication of new editions, may bring about collection of used Bibles in order to meet pressing needs, it is predicted by Dr. Robert T. Taylor, secretary of the Chicago Bible Society.

"We already are rationing our supplies of new Bibles because calls on us have increased 40 per cent over last year, and the paper supply has been cut 10 per cent," Dr. Taylor said. "It may become necessary to stage a drive to collect used Bibles in good condition and resell them to families having none."

* * *

See Critical Period When Peace Comes

The critical nature of post-war relief problems was emphasized by speakers addressing the national conference of the American Friends Service Committee, meeting at Oskaloosa, Iowa.

Clarence Pickett, executive secretary of the Committee, told the conference that there will be twenty million people stranded when the war ends and that the Committee will face at least ten years of social service in the European area alone.

Rufus M. Jones, chairman of the Committee, declared that "we have never seen problems as serious as those that will confront us when the fighting stops," adding: "We must start now to build for those problems."

Difficulties of Pacifists

Wilbur Cooper, Barnesville, Ohio, assistant director of a civilian public service group at Trenton, N. D., declared that "if civilian public service has done anything in the last two and a half years it has shown the weakness of pacifists.

"We are theorists. We don't know how to combine action with ideals. We build theories but don't know how to make them function.

"Love is wonderful, but you've got to assume responsibility to go with it. We cannot accomplish our aims without self-discipline. We must set better standards of accomplishment or be deemed incompetent.

"I believe Quaker leadership, even social leadership, will come from the camps, but now we are like birds in a nest expected to fly, but we don't know how."

He said men are joining the army because they cannot support their dependents as unpaid civilian public service camp members.

"There is no freedom of conscience in America when that situation exists," he said.

Heroism of Ambulance Men

John Rich, of Philadelphia, Pa., told of the Friends' ambulance unit in China. He said nine British and American doctors sent there by Quakers were kept busy long hours delousing the starving Chinese hordes and washing their eyes, half-blinded with trachoma.

He told of a hundred British and American Friends drivers who distribute medical supplies over a 5,000-mile area in trucks so ancient and worn they are held together with baling wire.

Because gasoline is virtually unobtainable even at $20 per gallon, trucks are run largely upon an alcohol mixture selling at $12.50 per gallon which corrodes the motors so they must be cleaned every 500 miles. Parts are unobtainable and the men fashion them out of iron and hack saws.

"We cannibalize our trucks," Rich said, "Once we had 60. We tore them down and came out with a fair 40.

"These boys are cheerful, although they operate in a disease-infected area. Their clothing is almost gone and they can get no more. They have proved the pacifist is no coward, that he is not afraid to take his place in war, constructively, not destructively."

Chaplaincy Work May be Permanent

Dr. Pugh Forecasts Long Period When Church Must Supply Ministry to Servicemen

THE Chaplaincy will continue to be a major responsibility of the Church after the war, because of the needs of occupation armies abroad, Dr. William Barrow Pugh, chairman of the General Commission of Army and Navy Chaplains, declared on his return from a 40,000-mile tour of overseas battle centers.

Dr. Pugh's itinerary embraced visits to some 1,200 Protestant, Catholic, and Jewish chaplains in areas extending from Labrador to India and China and culminating in the Dutch West Indies. His purpose, he stated, was to bring the greeting of the Church to the chaplains abroad, to learn what the Church can do to assist them, and to evaluate the religious work being done for the armed forces. Looking to the future, he declared:

"Chaplaincy work is something that the Churches must establish on a permanent basis. The Churches cannot stop their work for the chaplains when the war is over. We may have to look forward to a long armistice and probably we shall have large armies of occupation for a long time.

"After the war, we shall probably have a large standing army and, in addition, a permanent system of universal military service. If we have a standing army of 1,000,000 men or more, that will mean having 1,200 chaplains attached to the army. If we are going to have universal service as well, then we are certainly going to need a lot of chaplains, and we shall have to cultivate religious work among the soldiers more than ever before."

The Presbyterian leader, looking fit and well, despite the physical strain of his tour, which took him into many out-of-the-way places and even close to the Japanese lines in the Yunnan Province of China, highly praised the chaplains of all faiths with whom he had conferred.

"One of the things that most impressed me," he said, "was their devotion to the men in their charge. I believe that when the records of this war are written, one of the shining pages will be that page which will tell of their work. Some of the things they have done—the acts of heroism, endurance, and selfless devotion—have been remarkable. Forty chaplains have already made the supreme sacrifice."

* * *

Capital City Churches Join To Fight Youth Delinquency

Recognition of an "alarming" increase in juvenile delinquency and moral laxity among young persons in Washington has led more than twenty Protestant churches there to adopt a unified program designed to combat the evil.

The churches will center their recreational programs in six of the larger and better-equipped parish buildings, conducting community programs for "teen-agers" on each night in the week from 8 through 10 p.m.

The idea was originated by Miss Bess Miles, director of religious education at Calvary Methodist Church, and was adopted at a meeting of representatives of the churches following an address by Milton A. Jones, F. B. I. official, who cited statistics indicating a 55.7 increase in juvenile delinquency in 1942 over 1941. He said that 1943 will show no better situation nationally, or locally, and that "we must tighten up our homes all along the line."

The Rev. George E. Schnabel, pastor of the Albright Memorial Evangelical Church, told the meeting that there was too much "competitive foolishness" among churches and he warned that thousands of dollars worth of church property which could be utilized for youth-building purposes, is not being used, adding that "only through co-operative Christianity can juvenile deliquency be curbed."

* * *

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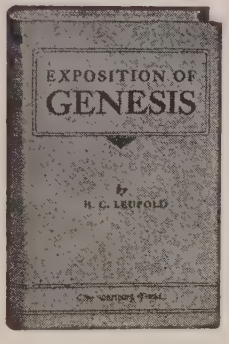

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ment, a Missions Photo Training Institute was held recently in New York City by the Missionary Education Movement in cooperation with the visualization bureaus of the Methodist, Baptist, Congregational, Reformed, and Protestant Episcopal Churches.

Thirty missionaries, either home on furlough or about to leave for mission posts, enrolled in the five-day school of "pictorial reporting." While in the field they will continue to receive technical advice and criticism from the Institute. The Movement has under consideration plans to establish similar schools in countries frequented by missionaries as vacation centers.

A conference of religious leaders of all nations, which would meet at the same time and place as the peace conference, is proposed by Wallace E. Speers, department store executive and director of the Laymen's Movement for a Christian World.

Kentucky has joined the group of states outlawing peddler ordinances designed primarily at restricting the activities of Jehovah's Witnesses.

Religious broadcasts over the NBC system during the past year brought 183,443 letters from listeners, according to figures released by the radio department of the Federal Council of Churches of Christ in America. Of this total, 159,200 were requests for copies of sermons and talks delivered over the network.

Ministers of churches in North Dakota are now eligible for state workmen's compensation, according to an announcement by the state bureau.

More than 150 enlisted men, musically inclined, are serving in the U.S. Navy as Chaplains' Assistants, it is announced by the Navy Department. Rated as welfare specialists, their duties include directing station orchestras and choirs, playing the piano and organ for religious services, and serving as general aides to the chaplains.

Religious News Briefs

AN appeal to the churches, homes, and schools of America "to see to it" that children and young people receive sound sex instruction and character training has been issued by the Federal Council of Churches. Deploring the "large amount" of sexual delinquency among young girls, the spread of venereal disease, and the growth of prostitution, the Council urged educators, authors, publishers, the press, the motion picture industry, and the radio to "recognize with us a great national responsibility for upholding high standards of conduct in the relations between the sexes, and for preparing youth to be builders of the future homes of America."

While not permitted to officiate at marriages, funerals, or other official ministerial duties, five women pastors have been appointed in Baptist home mission churches in Canada. The women are carrying on all other duties of pastoral supervision and congregational work with decided success.

The North Carolina State Grange at its fifteenth annual meeting adopted a resolution calling for more attention to rural church work.

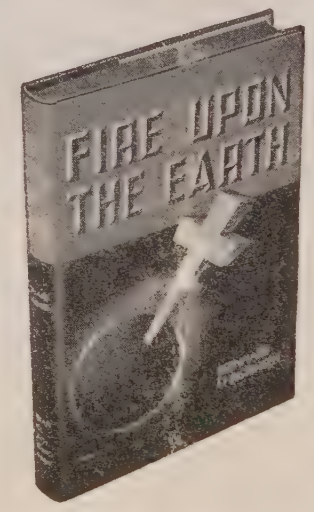
Fifteen conscientious objectors have been isolated for five days at Civilian Public Service camp No. 108, near Gatlinburg, Tenn., while undergoing experimental treatment on the atypical pneumonia virus. The C.O.s voluntarily offered their services in the experiments.

Dr. Angus Dun, dean and professor of systematic theology in the Episcopal Theological School, Cambridge, Mass., was elected Bishop of Washington to succeed the late Rt. Rev. James E. Freeman.

Fire Upon the Earth

by

Dr. Bernhard Christensen



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